THE WOMEN'S INTERNATIONAL QUARTERLY.

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CONTENTS

Editorial.
The Outreach of the Young Women's Christian Association.
Making Experiments, with God. — Miss Una M. Saunders
Mary Morley—In Memoriam. — The Hon. E. Kinnaird and others
The Women's Movement and the League of Nations — Mrs. Creighton
Japanese Immigrants in the United States and the Y.W.C.A. — Miss M. Matthew
The Home Life of an Upper-Class Chinese Girl — Miss P. S. Tsêng
Mission Study as a Factor in Public Education — Miss M. G. Cowan
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Association and General News.

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THE WOMEN'S INTERNATIONAL QUARTERLY.

OCTOBER, 1917.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

THE WEEK OF PRAYER, NOVEMBER 11th TO 17th, 1917.

As we again approach the now world-wide service of intercession promoted by the World's Young Men's Christian Association and World's Young Women's Christian Association on behalf of young people, thanksgiving blends with the intercession for the wonderful fact of these international Associations, despite all the dark tumult of war still raging in Europe. Regular correspondence with many parts of the world is inevitably interrupted, but the letters which do come through to the international headquarters, at Geneva and London respectively, are a sure token of the spiritual bond which is still holding, and a promise of a deeper, fuller co-operation in the future. Hope, even blindfolded, grasps with firmer grip the old ideals of all Christians being united in the one Church Militant and

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made partakers together of His Body and Blood in the service of humanity, Who died for all that all might come to the knowledge of God through Him.

We give thanks also that within the World's Young Women's Christian Association the outreach of the work is becoming steadily wider in many countries. While in no sense surrendering the fundamental aim of the Association, the fact is that thousands upon thousands more young women are being brought into contact with it than a few years ago. Membership returns may not yet be startlingly higher, but the influence of the Association is reaching whole new circles of young womanhood, and its service is winning their confidence and gratitude. Large sums of money are being entrusted to its leaders for extension programmes in various directions, and the appeals for workers, difficult as it is to meet them with adequate response, are in themselves a proof of the value which is being set upon the Association method in countries as divergent as Egypt, Russia, China, north, central and south, Japan, South America, South Africa and Malaya.

"The Church," as a recent writer has said, "is the priest of mankind, and every Christian man, woman and child ought to be taught that his whole and sole function in things pertaining to God is to exercise the priestly office. Every Christian, in so far as he is truly Christian, is a point at which mankind comes into union with God." Would that the Week of Prayer, from November 11th to 17th this year, might be indeed a whole-hearted exercise of the priestly office, so evidently entrusted to the World's Young Women's Christian Association on behalf of the young womanhood of the world. For the sake of it let us sanctify ourselves afresh. The girls of the world utterly need the message and the service of the Association, and God is ever more ready to accept our prayer service in particular than we are to offer it. As St. Bernard says,

"Despise not thy prayer, for He to Whom thou prayest despises it not."

The Outreach of the Y.W.C.A.

In the April number of the "Quarterly" considerable space was given to the subject of the Outreach of the Young Women's Christian Association. A letter dealing with the problem of winning a larger number of girls for the Association than are at present within it had been circulated by the World's Executive Committee to the various National Councils in affiliation with it, and we took the opportunity of discussing its contents with the wider circle of our readers. Several contributors voiced representative opinions on the suggestions made in the letter, and it was at once evident from correspondence received at the office that they had provided much food for thought amongst the large circle of fellow-workers on behalf of the young women of our communities.

In the July number the same subject was continued from another point of view in the Symposium on Girl Guides over the world. These are undoubtedly touching circles never before reached by the Association, and the way in which this movement has forwarded the aims of the Association, both on the spiritual and physical side, cannot but encourage us in the hope that it may spread very widely in our branches.

In this issue it will be of further interest to report upon some official answers to the letter from the Executive Committee that have reached the office of the World's Young Women's Christian Association. They cannot be given in full, for lack of space, and we regret that some National Councils have not as yet replied, but even the following extracts show how wide has been the response to the appeal that the question of the Outreach of the Association be seriously considered by its leaders in all parts of the world.

While National Councils have welcomed the general tenor of the letter and its stimulus, some leaders have decidedly questioned certain details. This is, however, by no means surprising. The outward circumstances of the Association vary so greatly that in externals we are bound to differ, and those who have negatived the detailed suggestions as to the possible use of the dance and the drama

will be fully understood by those working under different conditions.

The Young Women's Christian Association Council of **South Africa** writes for instance, that, while deeply appreciating the courtesy of the World's Executive Committee's letter, it is unable to approve of the suggestion that mixed dancing and the drama be introduced into the Association for the following reasons :—

> "We feel as regards recreation that apart from individual questions on the use of dancing and the drama, that the conditions under which we live and work, surrounded as we are by heathen tribes, places us in a peculiarly difficult position. We have over 2,000 native members to whom dancing in any form is a grave danger on account of the native customs with which it is inextricably mixed up, and the horrible practices for which it stands and which it represents; to these members mixed dancing in our homes would be a stumbling-block which it is difficult for Europeans to realise.
>
> "To our European members also it would bring dangers. We very much encourage men to come in and out of the Association's homes, spend evenings with their friends, take meals in our restaurants, and indeed come in and out any day at any time. In this way we get to know a girl's friends. . . .
>
> "From our experience of girls in this country, we do not believe that any dancing which we might provide would ensure their not attending undesirable dancing places. A girl who likes a certain kind of doubtful dancing is not satisfied with any other we find. But then we know we have to deal with a class of man that many of us would never meet in our own homes.
>
> "We do desire to face the question which you raise, as to whether we are making all possible effort to bring the young life of the nations into touch with Jesus Christ, but we are convinced that for us the use of these methods would mean achieving breadth in our work at the expense of depth. Our conviction is that we are all suffering to-day because the Church of Christ has had recourse to world methods for the maintenance of the Spirit's work. But we would assure you that we are not afraid to take risks and make new ventures when convinced that these are in Christ's cause and inspired by His love."

Much the same standpoint is expressed by the National Committee of **French Switzerland**:—

> "Your letter has been read and very seriously discussed by the members of our Committee. We agree with you that new times have created new needs in the feminine working class, and that we Presidents of Christian Associations have by that fact new duties. More than formally, we are certainly called upon to satisfy the legitimate need of pleasure and recreation in the young people and to take a deep interest, not only in their spiritual life, but also in their whole being.

"But if we agree on this point, we differ as to the nature of the recreations we can offer to our girls, and I must say all of us *absolutely dread* the introduction of dancing in our work. Our feeling is that that form of recreation opens the door to innumerable moral dangers and creates between the two sexes an intimacy which we can neither watch over or control. Theatrical representations we dread too, for they cannot but be accompanied by an element of excitement and passion which must hinder spiritual life, the first and highest aim we have in view.

"But though we are decided to avoid those two forms of pleasure, we wish more than ever to provide our young people with numerous and wholesome recreations, such as excursions, lecture hours in the country, games of all kinds indoors and out-of-doors, simple evening entertainments of different kinds, etc."

Also the President of the Association in **Austria** writes:—

"Your suggestions as to the better preparation of young women for professional work side by side with men were timely here, and in the autumn we shall be considering them in detail at our 'Workers'' Training Course. Our girls greatly need recreation in a healthy atmosphere, and we find it is best given here by country excursions and family evenings. During the latter we have readings and music, and less frequently dramatic performances. A good library and lectures are very desirable means of educational training as we have already proved."

The leaders of the Association in **Sweden** are also doubtful as to whether the introduction of the dance and the drama will win a really wider sphere of influence for the Association as a spiritual agency. They write:—

"Many temperance unions have used these means, but the results have not been encouraging. Even from Church Unions for young people of both sexes we have not had good reports. Of course we have to try to draw together young people of different sex now and then with the aim to make it possible for them to meet in happy intercourse with good simple recreation. But in this age of pleasure life, when it is at least more difficult than ever in our country to reach young people with something above the dance and drama, we firmly believe that the Young Women's Christian Association has the mission from God to be a place or a home where young women can be given rest and peace, healthy simple joy, and power to work and suffer. However, when different Associations have unitedly tried to confer about measures to bring the pleasure life on a higher level our Young Women's Christian Association has always taken part."

The attitude of the National Committee in **France** was expressed by the article by Mlle. Camille Savary in the April number, and much that she said has found an echo

elsewhere. The National Y.W.C.A. Secretary in **Italy**, for instance, writes :—

"Your very interesting letter of Feb. 1st was circulated among the ladies of the National Committee of the Young Women's Christian Association of Italy and the Presidents of branches. We also considered it very carefully at a meeting of the Executive Committee. Your letter aroused much discussion, and most of the members agreed that the question of recreation was one of great importance, while only a very small number expressed astonishment that the question had been raised in this way by the World's Committee. I will give you an exact *résumé* of the replies received.

"First, it must be remembered that in Italy the Association works still in small groups, and not among the great mass of girls as in Protestant countries, so that the question of amusements is not so acute for us. Moreover, the war has not greatly affected the life of our members, except for the girls of leisure, who are nearly all working in the hospitals and in other ways seeking to help their country. There are very few working in munitions.

"In the North girls are much more free and independent, and certainly have taken during the war a new place in society. In the Centre and South girls are only just beginning to be dissatisfied with their secluded life, and we shall have to go very carefully to work with them, especially as regards their relations with men.

"In our Northern Associations we have always had mixed socials—charming gatherings, with recitations, music, charades and games. In Turin before the war we had monthly meetings of a literary and recreative character in which we were joined by young men. Since then the Young Men's Christian Association, greatly reduced in numbers, asked us to join with them in Bible study, which we did. In the Waldensian Valleys the members organize gatherings for the soldiers who have returned from the front on leave. But all the Presidents in the Centre and South of Italy write to us that, not being in Protestant centres like those of the North, it would not be advisable to have mixed meetings, also because it would not be possible for them to know the young men sufficiently well who would be invited.

"All our correspondents say that what our girls enjoy most is recreation evenings with recitations, music, etc. Our Italian girls have a real dramatic gift, and they are quite satisfied with this form of amusement. The dance does not appeal to them. In Italy dancing has quite lost the first place among educated girls, sports being given more and more preference; but among the working classes and in the country dancing is still very popular, and is a source of great moral danger to the girls, many of whom owe their first moral fall to these amusements. It is true that it is not the dance—innocent in itself—which causes the evil, but the conditions under which it is indulged in. In introducing the dance into our Associations we should create the desire for a recreation in attempting to satisfy which the girls would afterwards be led into very undesirable places. I do not speak without knowledge. The Catholics have an association for the protection of the working girl.

In order to draw the masses they allow dancing in their meeting-places on Sunday (Sunday is the only holiday in Italy). The girls go in hundreds. They learn to dance well, and then they go out into the public halls and cafés and are lost. I quite agree with Mademoiselle Savary, writing in the 'QUARTERLY,' that to introduce dancing into our Associations would be to destroy them. On that point we are all agreed.

"But we do recognize that in Italy we have not done enough for the physical welfare of girls, and that we ought to introduce into our Associations more gymnastic work, more of your charming 'musical drill.' We are sure that would attract many girls.

"We believe that in every country we should try to create the taste for healthy pleasures, such as will raise the mind towards higher things, and we find that the dance does not exactly come into that category. In Italy the greatest pleasure at present is the Cinema. Unfortunately the pictures are very often demoralizing. If one could have instructive films of a good moral tone it could be a real means of education.

"These are our ideas on the subject of amusements. May God direct all innovations which may be made in this matter for the real good of the girls."

In at least three cases, **Australasia, Canada** and **Great Britain,** the National Councils referred the letter from the World's Executive Committee to Commissions, and Great Britain has delayed sending its official answer until after the report of this Commission had been received.

Australasia. "At our last Board Meeting," wrote the Australasian National Secretary, "your letter regarding the Social and Recreative features of the girlhood of the age was read. Much discussion on the situation in Australasia followed, with the result that a resolution was passed voting to send a letter to all the Australasian Associations asking that immediate study of this question, in conjunction with the Young Men's Christian Association leaders, be entered upon, to be followed, if deemed advisable, with another group of most carefully selected workers among young people. This Committee is to recommend proposals which may be carried into immediate action for devising ways and means whereby the social life of young men and young women may be guided along sane, wholesome lines. A copy of your letter is to accompany this appeal from the National Board.

"By the beginning of June, the National Board hopes to have received from the field sufficient suggestions and proposals to enable them to form a nation-wide policy which may render practicable service in meeting the needs of girls to-day, as we have seen them glaringly revealed to us."

Canada. "The letter sent by you in February concerning recreation for girls," wrote Miss Una Saunders, "has been circulated around the members of our Dominion Council Executive and

has created much interest. Parts of this letter were read at the Executive Meeting yesterday, and it is now being remitted to our City Committee for further action. . . .

"We, ourselves, are, of course, facing this same question. . . .

"We have to go fairly slowly in this country because the Ministerial Alliances in the different cities represent the general Church opinion, and it would be unwise for us to press for any action which would be against their general feeling. On the other hand, I think that in some cases we may be able to show ways by which recreation under right conditions can obviate the difficulties felt by the men who have the general leadership in the Church. . . .

"I should say in closing that we much appreciated the whole tone and spirit of the letter, and to have letters of this kind that bear on our problems is a help and stimulus."

Great Britain. "I write to let you know," says Miss Irene Cox, "that the above letter was circulated to every member of the British National Council before the meeting. The matter was brought up in Council, but it was not discussed at any length, as it was felt to be one that needed very full and careful consideration before any expression could be sent from the Association as a whole. It was, however, agreed that during the next few months very full consideration should be given to the question of the moral and spiritual outlook of girls and of recreations by a small commission which is specially to be formed for this purpose.

"We will keep the World's Committee in touch with the deliberations of this Commission, and hope that their final report may form our considered answer to the letter the World's Committee have sent us."

It has been most gratifying to the World's Executive Committee to receive such replies to their letter and they are following with deep sympathy the constructive efforts of the Associations in many lands to arrive at the aim reasserted in it, namely, of making the Young Women's Christian Association a world-embracing servant of young women of all classes in the Name of Jesus Christ. The opportunities before the Association are urgent, and indeed world-wide. The National Board of the United States is facing calls in its own country now that are unprecedented and at the same time appeals are coming in to the World's Young Women's Christian Association for more and more American workers for other fields. South America, India, China, Japan and Egypt have all many cities where thousands of young women are at the very doors of the Association. Where are those who will welcome them?

Making Experiments, With God.

Una M. Saunders.

LATELY, the thought of making experiments with God in the future life has been in the writer's mind as a half-whimsical way of expressing something that suddenly brought reality and joy into the imagination of eternity. Fancy pictured being sent on some special commission, to help perhaps the inhabitants of another sphere, and being entrusted by the Father with some far-reaching experiment which He wished to try on their behalf. It was as if behind and with me stood the One Who is all love, no longer realized so feebly as at present as our co-worker. In full and joyful co-operation we tried some experiment of good; if it were refused yet another and another would be given to me, the messenger, until at last the great result would be achieved.

If such a possibility appeals to the modern woman as one of the many partial conceptions of a satisfying future, is it not because this generation has been learning the divineness that lies even now in the life of experiment? "Progressive movement and not the retention of a fixed position has throughout been the condition of vigorous life." But progressive movement, as we know well on this human plane, involves many an experiment, many a fall and a picking up again, many a danger risked. The rushing river at times overflows its banks and works devastation until once again its permanent channel is found and is made deep and broad enough to convey that flow of power and life on to some beneficent goal.

This question of the value of experiment is a vital one for the World's Y.W.C.A. If this Association is as instinct with life as we believe it to be, it too must be in the line of progressive movement, it must be changing some of its formulas and some of its ways. To do this it must make experiments, dare risks, meet new needs in new ways; some of its friends will predict its overthrow, while others will welcome its emergence from old-time tradition. Probably the conservatives and the radicals alike are needed for its safe guidance, but the conservatives (and all we older women are apt some time to find our place there, unless we shake ourselves very hard and very often) must

be willing to place themselves side by side with the modern girl and see how life and thought look to her if progression is to be found in the Association. For the number of radical thinkers within such a group as ours is never likely to be very large, and we must go out of our way to re-adjust our own thinking for their sakes and for the winning of many at present outside our field. It will be a splendid new adventure for God. Our experiments do not take us away from the divine working. It is with God and under His Spirit's guidance that we make our attempts and learn our lessons. Indeed, may it not be His own spirit of adventure that urges us on?

Christ's life was from one point of view the vastest of experiments. Into a world only very partially prepared He came; on it He poured out teaching, some of it so revolutionary that it shocked many of the pious of His day, even though by those with deeper insight it was hailed with joy. Many of His attempts to teach and to reveal truth were absolutely frustrated, but undismayed He changed some part of the method of His experiment and reached a new group.

It was really an experiment when He entrusted His whole future teaching to a small circle of men; at times they all seemed likely to fail Him; how near they were to it we know by the intensity of Christ's own prayer that Peter's faith might not fail; with one of that circle Christ's experiment did completely fail, and he betrayed His master. Finally through an agony of mental suffering, Christ faced the last and greatest experiment, the triumph of life through death, and thus the supreme love of God was made for ever real to men.

If Christ thus manifested His willingness to risk all for His Father's kingdom and for His fellow-men, are we not bound to believe that still to-day His Spirit is with those who will risk new and ever greater things that they may by all means save and help those who are entrusted to them? Leaving the details of such Association experiments to the leaders of each country, let us turn and watch some of the currents of experiments which are taking place around us to-day and in which we believe the working of God to be seen. Not only around us should we say, for we are within them, whether we still hold back or throw our weight into them.

Democracy in government is still one of the tremendous experiments; there may be moments when in dread of what the mass of a people may do, a longing returns for some good autocrat, "a benefactor"—but which of us moderns would really wish to give up the vision of a whole people taking its share in government, training itself for it? We are willing to bear patiently with many a slow movement, so that that progress may come from the goodwill of the whole. The place of industrial workers, and the place of women in the democratic State, is demanding many a difficult experiment to-day, but it is surely justifying the few ventures already made. The experiment in democracy in Russia may for the moment seem to bring such perils for the war and its outcome that it requires a firm faith to hold by it. But is not the life of experiment, for which we contend in this article, always bound to be a life of faith?

The experiment of democracy may seem to tend towards a further plunge, the attempt at a socialistic State. Many of us feel too untaught in economics to advocate definitely that particular experiment, and yet it may well be that it is the power of divine life which moves a body of people who most ardently desire the goal of goodwill and brotherhood among men, a Christian goal if ever there was one. Almost insensibly many of the socialistic plans have been experimented on in this time of war, and are being adopted in whole or in part. Miss Scudder's book, "Socialism and Character," might help some to understand with new sympathy why some earnest Christian women feel that their place is within the socialist experiment.

One experiment, requiring perhaps more Christian faith than any hitherto made, is already on the hearts of all thinking people—the experiment of some federation of nations after peace comes. If the acknowledged ideal of every Christian nation is already goodwill within its borders, the day has surely dawned when all idealists (and the Christian should be the most practical idealist of all) can rest content with nothing less than some new world-ordering which shall give promise of peaceful development and progress. The planning for it now, while still the war-sounds throb in our ears, calls for valiant flights of thought; risks must be taken and prejudices laid aside. Above all, the best type of Christian love must be allowed free play, the love that so believes in freedom that it has sacrificed its

all in this war to win it for all peoples, and yet a love that carries no rancour and wills only good to those who have injured it. If it is to be found anywhere, it should be among the Christian forces of the nations now at war that we look for an experiment requiring such ideals—and a World's Christian Association has in it those elements of international understanding which should help us to work with God in such a forward movement.

It is not only in political life that we live in the midst of vast changes. Trusting ourselves to new things in democracy or internationalism has its counterpart in our theological and in our ethical life. Perhaps one way of expressing the experiment that we are making now in our theology is that we are exchanging autocracy for democracy. No infallible Church can tell us just what we ought to believe; we know we must battle for the truth ourselves, using indeed the testimony of those who have gone before, but ploughing our own way through many a difficulty of interpretation. Nor are we even able to set up the Bible, as our forefathers did, as an entirely decisive factor; it is more human now, more near to us, but requiring from us more sympathetic analysis and understanding. Penned by the fingers of men whose spirits were fraught with the Spirit of God, it is for us the most wonderful and inexhaustible storehouse of the teaching of God as made known through the lives of men. But the form of expression is, we believe, conditioned by the circumstances of the time and by the experience of each individual character, whether it be the Psalms or prophets, the story of the life of Christ or the letters to the early Churches.

We are, therefore, summoned to-day by God to make experiments as never before, to dare to take risks in our thought about the spiritual life and the nature of God's revelation of Himself through Jesus Christ. It is just those who are most thankfully sure that into their lives there has come the new life and the redemption which Christ alone can give who should be the adventurers into the newer paths of interpretation, so that the old message, the "good news," may be as real to the younger women who talk a different language as to the older generation. We may need to explore the eschatological idea, which to some types of mind seems to have brought Christ and the coming kingdom so much nearer to men, while to others it

seems to make His life-work almost a delusion and a disappointment; at another time we may be experimenting with the school of mystic thinkers, sharing with them the joy of mystical union with the glorified Christ but ignoring much of His historic life as man; or, again, we may turn our thoughts to the social teachings of Jesus, and find in Him the Great Human Teacher reconstructing this present world, and calling us to do the same. No one of these lines of thought alone will fully satisfy the longing of those who intuitively have learned the way to God through Jesus Christ; but for the sake of others some must be willing to risk being labelled unorthodox, or the unsettling for a time of their own hitherto clear-cut convictions, so that they may gain some new vantage-ground from which they may point out to others the promised land of God's inheritance.

Perhaps it may help us to remember that each of these varying groups of theologians who lay stress on some one view of Christ's mission to the exclusion of others are doing it as scientists do who isolate some part of a vast subject that they may more exhaustively study one phase. It is a matter of scientific experiment. One man isolates Jesus as a social reformer that he may study His social programme, the effect of the thinking of that particular age upon Him, and His reaction upon it. In the effort to do this with all the increasing sources of collateral information now at the service of a student he loses sight of, and probably minimises unduly, those other teachings of our Lord which have to do with the sudden coming of the Kingdom or the relation of salvation to suffering and death.

Thus each of the different analyses of the Gospels is a hazardous experiment, and yet absolutely essential. The only real danger was that of superficiality. If we rest content with one view-point and do not return again and again to the Gospels to correct our perspective we may indeed lose our faith. But is it not the same danger that some of us have faced and surmounted in our very friendships? Our analytical minds force us to consider each trait and characteristic, for good or bad, of those we love until we have the friend divided, as it were, into a hundred little labelled bottles, and then to our despair we find we cannot intellectually mix those component parts again and re-make the

person with all the charm that won us and holds us. For our synthesis we must come back to the personality and the friend, and then with joy we re-discover in personal intercourse how much greater is the sum of all those qualities than our imagination could create, and that there is a something, a divine beauty, which transcends all characteristics and is itself utterly unanalysable. Our experiment, in spite of its risk, has sounded for us new depths in our friendship.

So in yet greater measure is it with our faith in Christ. We risk the adventure of looking at Him with the eyes of men who see now this, now that, power, or beauty, or limitation, men who are experimenting, as the age-long Church had to experiment, in trying to solve the mystery of His humanity and divinity. At moments we sink in despair at the loss that threatens us. Then we come back to the Gospel narratives, and as we read and re-read again the incomparable charm and potency of Christ's life and character bursts upon us, and we realize how He transcends the efforts of any psychological analyst or even the most glowing words of those who are full of His praises. Let us take courage, then, as we face the adventure of theology to-day.

With God, too, the modern world has to try experiments in ethical life, in the guidance of conduct. Many of us are old enough to trace changes that have already come gradually. Once we heard much about the Christian's need of "separation from the world"; then came emphasis laid on the fact that Christ called to no negative life of constant abstention, but rather to a positive use of the world and a changing of the evils in it by action from within rather than without. It was not without running great risks, and without sometimes encountering temporary losses of spiritual power, that the change was made from the older attitude of standing aloof that we might keep ourselves pure, to the modern sense of social solidarity and responsibility. The Women's Movement was one of the means by which God called many of us to see that we women, the bad and the good (so-called), were inseparably bound together in a corporate body, and that the Christian attitude must be one that, facing this inherent oneness, was willing to assume vicariously some of the pain and the wrongs of the other women, and thus to compass purity.

If something of the older beauty of "innocence" has been lost, we yet know that it has been a divine experiment, and that to many new and wonderful ideals and possibilities of a holy womanhood have dawned.

This newer standpoint, with its risks and difficulties, faces any body of people who have to deal with large numbers of young men and women and their amusements. Their own homes for the less well-to-do, and, therefore, for large numbers, cannot supply what is needed for healthful recreation. Once the Christian community used apparently to think that its duty was concluded when it cared for the souls of its people and it left to commercial enterprises almost all planning for opportunities for exhilarating exercise and for the intercourse of young people of opposite sexes. But theatres and movies and dance halls so evidently meet some inherent need of modern life, and yet are so often allied with evil influences, that the Church through its various agencies is finding itself drawn into new experiments. In many countries it is seeking to supply under good auspices the colour and movement and rhythm which are a necessary adjunct to life, and by meeting these needs in the name of the Christian community they hope to raise the whole standard of recreational life, so that that which panders to the mean and vulgar instincts may be eliminated. It still seems a far-off ideal to find Christian ethics governing the drama and the dance hall, but unless they be inherently evil (and that we do not believe) we are bound to make experiments in retrieving them from degrading influences and in using them for Christ's cause. In some countries and in some circumstances it is very probable, however, that the time has not yet come when Christian leaders can advocate the use of such things for their followers; but they may instead be called to proclaim the need for such changes and such raising of standards as may make possible for the next generation that which this one is denied.

Experiments, too, of a far-reaching kind have been going on in Christian ethics as to wealth and industry. Once we accepted the division of rich and poor as divinely arranged; the Christian conscience did not seem aroused as to how that wealth had been made or the poverty caused. Then a new conscience grew up and Christian adventurers went forth. Some in their horror of ill-gotten wealth

turned from it altogether, and, with their eyes fixed on a Francis of Assisi, chose poverty. But while that experiment had its great worth, it was the old separation from, not the redemption of, the world. Others followed a Tolstoian precedent, and turning from the modern industrial and financial life, sought in a peaceful agricultural career to work out their experiment for God. Braver counsels, as it seems to some of us, have succeeded these. Men have heard the call of Christ to redeem the ordinary modern life of business, and many of them are valiantly experimenting in the newer Christian ethics of industry, striving by honesty and co-operation and goodwill to find a way by which supplying the necessaries of life for others, and earning a living for oneself, may be inter-penetrated by divine motives and conform to Christian standards.

Making experiments for and with God may, therefore, lead us into many a realm, here only indicated by the few selected instances, politics, theology, ethics, but everywhere such adventures will win their greatest joy only through pain. The plunge may bring us into opposition with those we love and revere, or it may mean mental perplexity, and perhaps for a time spiritual darkness as we venture out into the unknown. It may be that we shall find with Cromwell that "we never rise so high as when we know not whither we are going." Some of those who experiment may be ahead of their time and find only frustrated projects. Others may never know how much their willingness to risk all has helped and emboldened the timid behind them. But where the venture has come from a God-given impulse, where it is on behalf of growth and progress, where love of others spurs it on, where prayer and communion with God is its constant atmosphere, there we may be sure that the pain will be infinitely outweighed by the joy that will follow, the joy of high adventure with and for God.

Mary Morley.

As Friend and Fellow-worker.

OUR last loss from our World's Young Women's Christian Association Committee was Gräfin von der Recke-Vollmarstein, and now again we have to record the loss of one who not only met in council at intervals of one or two years but as a member of the Executive Committee was able to take a constant share in guiding the international policy of our world-wide Association—MARY MORLEY. Her first connection with the Young Women's Christian Association was through her father, Samuel Morley, M.P. for Bristol, who was one of those philanthropists, very rare in the middle of the last century, and still too rare, who considered that the needs of girls were fully as important as those of young men, and was ever ready by speech and purse to advocate the claims of women as of all hard workers in the battle of life.

At first her interests were mainly with her father's political and social work, and she travelled with him in the United States, taking a keen interest in the life of the new world and its opportunities, and sharing with her four brothers the advantages which riches and a comfortable position bring. Her elder sisters, who realized earlier in life the claims of Christ and of humanity, exercised an influence over the younger sister, and gradually Mary Morley came also to realize that life loses none of its charm or enjoyment in whole-hearted surrender to the high claims of service, and as they married she willingly took over their work and became Secretary of the little country branch which met in beautiful Hall Place in Kent; and a Bible class for domestic workers in Upper Brook Street, conducted for many years by her sister in the dining-room of their father's house. Her first definite offer to the Young Women's Christian Association was in connection with a Club for girls, the Percy Institute in North London, near the present splendid Hostel, Ashley House, opposite Euston Station. She threw herself next whole-heartedly into the cause of Barmaids, whose long hours and dangerous surroundings made work for them a special call on the London Young Women's Christian Association. Regular

visitation, a Hostel, large social gatherings were organized by her, with the help of Miss C. Gough, who loved her many years of work under Miss Morley and learned, as all Superintendents and Club Leaders learned, to love her with a unique devotion. Her attention to and interest in the smallest details, her sympathy, her understanding and her personal service made her universally beloved in all posts she occupied in the Young Women's Christian Association. For eleven years she led the Association work of London, and subsequently for four more years became its President.

The wider interest of the Kingdom of God in all lands was always in her mind, as a visit to India, in company with Lord and Lady Kinnaird, to visit the stations of the Zenana Bible and Medical Mission, and her support of a missionary for China tangibly prove. For some years she served as Chairman of the Z.B.M.M. Committee, and is missed at 21, Surrey Street, as everywhere. At the inception of the World's Young Women's Christian Association in 1894 she expressed the desire to have a share in helping to solve some of the problems involved and in promoting its work. Hers was always an active and a personal share in the burdens of carrying on difficult and useful work. She never joined a Committee to which she did not give work as well as thought. She therefore gladly accepted the post of Treasurer of the World's Young Women's Christian Association Committee, knowing it involved the collection as well as the disbursement of the £600 guaranteed by the U.S.A. and Great Britain until through the World's Penny and local collections every country in the world's federation should fulfil its appointed share in the financial burden of the Committee. This Treasurership meant much careful attention in the earlier days, and especially in connection with the International Conferences we have held, and she gave it unstintingly. She greatly appreciated Miss Annie Reynolds, the first General Secretary of the World's Young Women's Christian Association, who found in her a true friend and adviser, but visitors from all countries ever received the warmest welcome at the residence she occupied with her brother, Mr. Howard Morley, at 47, Grosvenor Street, Mayfair. There gathered many times round their hospitable table groups of remarkable women from every land and of every race. Miss Morley specially loved the Eastern women,

their quiet dignity appealed to her, and she looked for the day when through the influence of the Association they would bring a large contribution into the Christian Church.

Her last four years were spent in comparative quiet at Hampstead owing to many serious heart attacks. She left all her Committees except the World's Y.W.C.A. and its Executive; she could never sunder herself from their international standpoint. Her niece spent the last fortnight with her, little thinking it would be the last; but she was called to her side at 11.45 p.m. on August 27th, and before she could get the doctor Mary Morley quietly laid her head on her shoulder and passed thus beyond the veil.

EMILY KINNAIRD.

As Treasurer and President of the World's Y.W.C.A.

My earliest recollection of Miss Morley goes back to many years before I entered the work of the World's Young Women's Christian Association. to a spring afternoon when I listened to a talk she gave to a group of girls on the men who came to David at Ziklag. I have never forgotten the thoughts she gave us that day, and in later years when I worked with her, I used often to liken her to those of long ago who had "understanding of the times," who were "experts" and yet could "keep rank" (1 Chron. xii. 32, 33). For she certainly was an "expert" in all matters pertaining to the Young Women's Christian Association, and yet she always gave the impression of working alongside of one—never of being far away ahead.

She was Treasurer when I came into official touch with her in 1900 and no association could have had a wiser, more careful, or more generous officer in that position. I recall the many happy times when we met in her house in Committees or as individuals to discuss some difficult point or to pray about some new enterprise. She was a gracious hostess, welcoming us with such genuine pleasure to her house and seeing to our comfort; and she was a wise and thoughtful counsellor, never afraid to go forward if it seemed the right thing, yet carefully looking into ways and means; and she was a simple, humble child of God, waiting for His leading, and when it came, so sure that His way was right that perplexity ceased. If it was God's will

that such a step should be taken the funds would be forthcoming—and they were.

I can recall also the more intimate talks in her own sitting-room where one could freely go for help in difficulties, and from which one returned, often with the problem solved, always with fresh courage for work and a feeling of deep thankfulness for the friendship of so true a servant of God. Her wise helpfulness was not confined to the Treasurership. There was no part of the work which did not benefit from contact with her. She seemed to combine in an unusual degree complete mastery of detail with a broad and far-seeing outlook and a truly-balanced judgment.

It is of the period of her Treasurership that I most often think, although naturally she came into even closer touch with the office when she was President (1906-1910). But she was unable to hold that office for very long, for the serious illness which began in 1909 gradually deprived the Association of much of the help she had hitherto so freely given. Till almost the last she was a most regular member of Committee, and one can scarcely realize that her wise and understanding help has been taken from us. "God buries His workmen but carries on His work." One knows it is true, but sometimes it seems to us in our blindness that the work must suffer irrevocably when such leaders are taken. May we who are left carry on the work in the generous, far-seeing, wise and loving spirit of her whom God has called to Himself.

ETHEL STEVENSON,
Corresponding Secretary of the World's Y.W.C.A. (1900-1914).

As Counsellor and Leader.

There are many on our World's Young Women's Christian Association Committee who had the privilege of enjoying Miss Morley's friendship and close co-operation in work and service for a far longer period than I had. They will be able to tell much more of all she has been and given for many years past to the work of the Association all over the world, and of her leadership as President. But may I be allowed to tell a little of my special experience of her loving help during the past three or four years? Anything I have been permitted to do as succeeding her in my place on the World's Young Women's

Christian Association Committee owes so much to her wise and ever ready counsel. There was about her the fragrance and beauty of the Spirit and Presence of Christ, and in these days of turmoil and tumult it was a relief and refreshment to go and have a talk with her in her quiet home at Hampstead and to gain fresh inspiration from her resolute devotion and faith. She was so single-eyed, and there was no self-seeking in anything she did.

The underlying principle of Mary Morley's life was utter devotion and loyalty to Christ and His cause. From her birth and upbringing she was surrounded by all the world could give, but she counted all things but loss for Christ and used all the gifts and advantages she possessed for the furtherance of His cause. She was one of the Saints of God whose life was as the salt of the earth and the light of the world in the sphere in which she lived and worked. She had a great and deep love for our Association and we can ill afford to lose her sympathy, her prayers with us and her wise counsel in these days of stress and difficulty, but she would point us all by the force of her example and the power of her faith to a closer following of the One Who was the Guide and Light of her life.

We mourn our dear Miss Morley and no one can take her place. I think I was the member of our Committee who saw her last, one day quite at the end of July. She was downstairs on her sofa, and was full of peace and quiet confidence, though she knew that at any moment she might pass from the things seen to the Great Beyond—and now—she knows so much more than we do, is with the Lord Whom she loved so well, and serving Him where there is no more pain or sorrow or death.

CONSTANCE M. WALDEGRAVE,
President of the World's Y.W.C.A. Committee.

At Home.

To but few was given the privilege to know the other side of the public life of Mary Morley, and seeing her absorbed in all she did for the welfare of the Young Women's Christian Association it might be hard to realize the variety of pursuits and subjects she indulged in all her life, when she had opportunity.

From childhood the love of travel had been hers, and

that such a step should be taken the funds would be forthcoming—and they were.

I can recall also the more intimate talks in her own sitting-room where one could freely go for help in difficulties, and from which one returned, often with the problem solved, always with fresh courage for work and a feeling of deep thankfulness for the friendship of so true a servant of God. Her wise helpfulness was not confined to the Treasurership. There was no part of the work which did not benefit from contact with her. She seemed to combine in an unusual degree complete mastery of detail with a broad and far-seeing outlook and a truly-balanced judgment.

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From childhood the love of travel had been hers, and

nothing delighted her more than to lay aside her work and throw herself into the enjoyment and appreciation of the history, art and architecture of the country in which she found herself. Wherever she was, she was always keen to hear the lore of the district, its past and present conditions; and what is more, she had the art of imparting to others what she gained, and inspired and led them, often quite unconsciously, in the paths which she herself trod. Her intense love of music and harmony pervaded her life, and she would love to spend afternoons with her nieces listening enrapt at a concert, following the score closely, and never speaking till it was finished, and delighting to talk it all over with them afterwards.

She was always so keen that the best of life's opportunities should be made the most of. Good solid reading of the best and classical authors made the foundation for all after reading, and all that had the least taint of evil was eschewed. Quite lately, when reading the last book of a present-day writer, she put it down and said, "I *must* write and ask why she could write . . . when all her others have been so excellent."

Her love of order in everything was exquisite. She was never "in a muddle," and her methods of keeping accounts and her own private drawers and cupboards were at the last as she had always kept them, in perfect order. Her love, too, for all that was pure and beautiful and true flooded her whole life, and perhaps her keen sense of justice and right made her appear at first to young people rather unapproachable; but when once she let her inner self be seen by them, there was realized the depth of sympathy, unfailing love and wisdom which peculiarly belonged to her, and ties of friendship were formed that could never be broken. In any kind of trouble and adversity she was the first to turn to and one went away always comforted. She

> "Never found fault with you,
> Never implied your wrong by her right,
> Yet men at her side grew the nobler, girls purer,
> None knelt at her feet, confessed lovers in thrall,
> They knelt more to God than they used, that was all."

The desire of all those who knew her and loved her can perhaps best be expressed in those well-known words: "And we also bless Thy Holy Name for Thy servants departed this life in Thy faith and fear, beseeching Thee

to give us grace so to follow their good example that we, with them, may be made partakers of Thy heavenly kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate." M. H. D.

The Women's Movement and the League of Nations.*

Mrs. Creighton.

[*Editorial Note.*—We have very special pleasure in reprinting this article on "The Women's Movement and the League of Nations," by Mrs. Creighton, the President of the National Union of Women Workers of Great Britain and Ireland. It will serve to explain a resolution passed earlier this year by the World's Young Women's Christian Association Executive Committee, which ran as follows, and which we commend to all our readers whether members of Young Women's Christian Association National Councils or not:—

> "The Executive Committee of the World's Young Women's Christian Association, while expressing no opinions on the various schemes by which different societies, such as the League of Nations, working for future permanent peace, seek to achieve that aim, are persuaded that the aim itself is a definitely, if unconsciously, Christian one. They, therefore, recommend all National Associations to study both the methods and aim of such societies from the Christian standpoint, with a view to seeing what contribution the Association can make towards achievement of the aim."]

In May, 1914, the International Council of Women was held in Rome. Women representing twenty-one different countries met there in happy conference and perfect harmony, differing only occasionally in opinion. Amongst the resolutions passed unanimously was one which ran as follows:—"The International Council of Women, protesting vehemently against the odious wrongs of which women are the victims in time of war, contrary to international law, desires to appeal to the next Hague Con-

*Reprinted by permission from "The Project of a League of Nations," published by The League of Nations' Society, 1, Central Buildings, Westminster, London, S.W. 1.

ference to consider how a more effective international protection of women may be secured which will prevent the continuance of the horrible violation of womanhood that attends all wars." What has happened since these women of all nations united in passing that resolution can only have deepened their desire to make it effective. They may have lost faith in The Hague Conference; they cannot have lost hope now that they know, as they did not know then, what can be the horrors of war, in the possibility that men and women may learn together how to discover some means by which the disagreements of nations may be settled in a way less utterly futile, mad, and disastrous than by war. Women should be able to contribute much of the driving force, much of the unquenchable hope, much of the persistent effort needed to find out such a way, and to get the world to accept it. The thinking women of the world are bound to be an active, living, energizing force on the side of peace.

The women's movement has been confined to no one country, and no cause has so united people of all nations. The fact that women everywhere have had to struggle for recognition as citizens, for the removal of the disabilities which prevented them from rendering their full service to their country, has broken down the barriers of race and nationality, and made them realize their unity. Women of the East and the West, of Europe, America, and Asia, have been drawn together in common effort and sympathy. War itself cannot destroy the ties that have been formed, and war has united them with a new bond—the bond of common suffering.

If strife is to be avoided, people must learn to understand one another, and this many of the thinking women of all countries have begun to do through meeting together in conference. The first Convention of the World Movement for Woman Suffrage met in Washington in 1904; the seventh was held in Buda-Pesth in 1913. Each meeting showed a marked increase in the number of countries represented, and in the attendance at the Convention. At the last meeting the President was able to state that there were in the entire world only seven constitutionally organized independent nations, with the exception of the Spanish South American Republics, which had no organized Woman Suffrage movement. Of these seven

only three were in Europe—Greece, Spain and Luxemburg. Even the Chinese women have joined this Suffrage alliance.

This alliance binds the women of the world together in the pursuit of one particular object. The International Council of Women, which held its first important meeting in 1893 at Chicago, and met last in Rome in 1914, rests on the belief "that the best good of humanity will be advanced by greater unity of thought, sympathy, and purpose, and that an organized movement of women will best conserve the highest good of the family and of the State." Thus united, women have taken counsel together how to fight those evils which destroy the family and the State, evils whose awful power has been demonstrated with new and startling force during the course of the war. We have realized now the havoc wrought by drink and impurity; women all over the world have learned new reasons for combating these evils. Some evils, such as the White Slave traffic, can only be fought on international lines. The war, too, has given emphasis to the need for the constructive work discussed by the International Council, the promotion of emigration on wise lines, the care of children, of public health, educational questions of all kinds. To realize how much in all these questions the women of different nations can help one another, how many of these problems can only be solved internationally, has done much in the past, and will do more in the future, to bind women together all over the world.

There are many other powerful uniting forces, such as the World's Young Women's Christian Association, with its great international gatherings, and, perhaps most hopeful of all, the World's Student Christian Federation. It is the students who will be the future leaders; and that the students of different nations should be led to know and sympathize with one another is the best foundation for a future League of Nations. The future is with the young. We are leaving them a world in ruins; what war means has been burnt into their souls, and they will, as they give themselves to the work of reconstruction, give themselves also to the work of bringing the nations together in such a way as to make war impossible.

No other sections of the inhabitants of the world are so bound together internationally as the women and the

students. Of the students, the women form a large proportion in all lands, and in the Student Movement they learn to work together with men as equals. This lesson, learned in their student days, will be fruitful in after life. The world-wide character of these great organizations gives them a very special value. They are not like international associations for some scientific or literary purpose, made up of those of similar intellectual pursuits and attainments. They bring together East and West. There are those who think that even if the West can learn to live in peace, aggressions and wars are sure to come from the East. But women are laying the foundations of true friendship between East and West. The very subjection of women, and the disabilities under which in every land, in varying degrees, they have suffered, and are suffering, may prove a blessing in the future, since the realization of it is helping women everywhere to feel their unity. As they have learned to work together for the good of women all over the world, so they will learn to work together for the good of humanity. Indeed, they have learned it already, for to most the women's cause is chiefly dear because they believe that the full and free co-operation of women is needed for the progress of the world.

In their work as missionaries, also, particularly as medical and educational missionaries, women are being bound by close ties to those in other lands. By this East and West are being brought together. The women of the West are led by their pity for the sufferings of the women of the East to give themselves to relieve those sufferings, and to show their Eastern sisters by education how they can help themselves. In this great enterprise women of all nations share. Through their common labours they are brought close to one another in sympathy. All alike see how the work so dear to them is destroyed by war. The great Edinburgh Missionary Conference of 1910 made Christians of all denominations look upon their work as one great effort to spread the truth revealed to them, and what was begun then has gone on since, and persists as one of the forces making for peace.

Through these different international organizations women have been learning to realize their world-citizenship. Many, of course, remained untouched by these movements. The conditions of the lives of large numbers are

not such as to lead them to take wide views. This is a matter of growth and development. The family selfishness, which makes it impossible to care for anything beyond the welfare of one's own particular family, must first be changed by the conception of citizenship within the nation to the national selfishness which does not look beyond the prosperity of one's own particular nation, a form of selfishness often confounded with patriotism. There are, perhaps, a larger proportion of thinking women than of men who realize what this world-citizenship means, just because they have been forced to realize through common suffering, the solidarity of women. Even the cruel sufferings of war have not separated the women who have suffered most. The English mother who has just heard that her son is killed at the Front is not the woman who will cherish vindictive thoughts, for it is she who knows best what the German women are suffering. Even during this time of war the women who have learned to think internationally have tried to keep alive the old ties of friendship and kindness. Beautiful work has been done in all countries in trying to find the missing, in feeding and providing for destitute aliens, and in caring for the wounded and the prisoners. Of course there is much that is very different. Women, many of them, are cruel and vindictive in thought and speech, when very likely they would not be either in action. But the vast majority of women are ready to do all in their power to prevent war in the future, even though they may be convinced that this is impossible, and there are a very great number of women of all ages, and especially of young women, who are gaining some idea of what world-citizenship means, without on that account loving their own country any the less. These women, the women who have worked in international organization, as well as the women who, because they are Christians, know that as followers of the Prince of Peace they must work for peace, will be a great driving force in the formation of the League of Nations. Before the war, they lived in hope that the forces which were making for peace were stronger than the forces making for war. Even after this cruel and crushing disappointment they have not lost hope. They wait eagerly for the moment when the old ties may be renewed and the old work resumed. They even dare to hope to see the day when the women of all nations will join

in the work of healing and reconstruction. Such women will have faith in the possibility of a League of Nations, and will bring to help in its creation the experience of past work and the capacity for perseverance in a long and difficult task.

Japanese Immigrants in the United States and the Y.W.C.A.*

Margaret L. Matthew.

Upon leaving Japan for furlough in 1913, I recall that I felt I was leaving all really Japanese people. As my home is in California, I had of course seen many Japanese there, and many have known, too, that there are nearly 90,000 in the United States of America, most of them on the Pacific Coast. But I had no feeling that I was going to friends. They were a problem; they were all of a very low class; it was no wonder that people did not like them. With thoughts like these I started for California.

I remember my first surprised connection with the "problem." There was a girl on my boat going to the very town where my parents were living. A day or two after reaching home, I called on her with my father. What was my surprise to find that all the Japanese in that town were living in the blocks adjoining the very worst part of the place, where no respectable person ever went if it could be avoided. The house in which this girl lived had lost nearly all its paint, the garden was dead, the gate hanging on one hinge, and the furniture of the house very meagre and ugly. The only redeeming feature of the furnishings was a lovely old Japanese helmet of bronze hanging high up under the ceiling of the small parlour. Underneath this was hung a framed chromo. Later this girl invited my sister and me to dinner and we met several other members of the household. Two or three couples occupied the house together.

* Reprinted from an article, "Is an Immigrant a Person?" in "The Japan Evangelist," Tokyo.

There were in all sixty-five Japanese living in that town of twelve thousand people. About twelve of these were women and as many more children. They were all working very hard and owned boarding-houses, restaurants, curio stores, laundries and billiard and pool rooms. The children had a very bad reputation, and deserved it from all I could find out. The condition of the children and of the dead gardens were both to be explained by one fact, that in pursuit of money both parents left home in the morning as early as possible and returned very late. Home, the house, and the children were sacrificed.

One by one I came to meet them all and know some of them. The head of the Japanese Association was the only Christian man among them. He was a graduate of a Middle School in Japan. The wife of one man had been a High School teacher; she was acting as housekeeper for the wife of a Navy officer. There were other men and women who had been to higher schools. I found that none of these Japanese people knew any Christian American people, except in their business relations; their knowledge of English was only sufficient for the transaction of necessary business. The women especially knew so little English that it would have been impossible for any American woman, even if she had tried to do so, to make friends with them. They could not read anything beyond headlines in the newspapers, and none of them could have understood an English sermon, or have enjoyed any kind of public entertainment except a moving picture show. When speaking to them, Americans used the same English that the Japanese spoke or worse, and the language and life of the Americans living near them was the worst of all. The one Christian man was entirely discouraged. He said he tried to hold his "boys" to what was right; but when the only American men they knew gambled, how could it be expected that they would keep from it themselves.

While I was at home, Dr. Motoda of Tokyo came to America and we invited him to visit us. While he was there, we also invited all the Japanese in the town to our house one evening to hear him speak. This they said was the first time that they had ever been in an American house as guests. The young people of our church became interested in them and arranged classes for both the men and women for studying English. This was carried on for

a while, but later stopped because no one could take full responsibility.

With this as my first experience, I started up and down the Pacific Coast, and wherever I went I tried to find Japanese people and to study their conditions. Everywhere they were lonely. They were intensely interested in anything I could tell them of the advance being made along all lines in Japan. I met, for example, one merchant who had made a success in every way and had the esteem of the whole city in which he lived. I was telling him of the work of the Young Women's Christian Association in Tokyo, and of the great need of work for business and factory girls throughout Japan. I remember giving figures about Tokyo, 15,000 girl students; 50,000 girls in business places; 55,000 girls in factories. He could hardly believe what I told him. He had been in America for twenty-four years and had been back to Japan only once in that time. His ideas of what was proper and necessary for Japanese girls corresponded with ideas of twenty-five years ago.

I found Christian Japanese in almost every place, but was told that at least 20,000 of the 90,000 in America were in places where no organized Christian effort was being made for them. The serious fault that seemed responsible for most of the failures of Japanese was their overwhelming desire to succeed and to get something for themselves, regardless of what they sacrificed in the progress, and careless of any responsibility to the Society in which they lived.

The feelings of American people towards the Japanese living amongst them were as different as were the people holding the opinions. To many Americans they were all unknown. Many were opposed to their being in America because of the differences in their economic conditions, ideals or home life, and seemed to feel that these ideals could never be changed. Some were all praise of the entire Japanese race because they had read "The Lady of the Decoration," and some were as sweeping in their condemnation of the nation because some relative had had a dishonest cook.

I shall never forget one experience. I had been invited to lunch with a lady in a town in the north-west, and was telling her about the Japanese Young Women's Christian

Association. She was greatly interested, but finally said, "I shall be frank with you, and say that I cannot understand how it can be true that there are as you say strong Christians among the Japanese in Japan, because I can hardly believe that there is even one honest or decent one among the Japanese here in our town. I can forgive their being poor and not understanding our ways, but I cannot forgive the fact that they all live in what used to be the licensed quarter of this city. If they had any self-respect they would not be living there." She said this quarter was along the street which faced the railroad tracks and extended almost to the railway station. I asked if not one of the more prosperous Japanese had ever tried to move away from these cheaper houses. She at first thought not, but suddenly looked startled and said that once a very nice-looking Japanese man had come to her house asking if the house next hers was for rent. The house, belonged to her and had a sign "For rent" on it at the time. "He seemed a nice man," she said, "but I knew to rent the house to him would depreciate the property, so I had to tell him that it was not for rent at that time."

There was said to be one woman in the town who knew and loved the Japanese. She was called Mother Lee. She was an old lady of seventy, who lived in a small brown cottage on the outskirts of the town. We rode for thirty minutes on the car and then walked twenty to get to her home. As we went into her house, a young Korean boy came out. She came to meet us with a shawl around her shoulders, and asked us to excuse her if she seemed impolite, as she had caught a cold and had a very stiff neck. She and her husband knew all the Japanese, Chinese and one Korean in the town. For twenty years they had been having classes for them at their house. She told me about some of the families, and said we must certainly see the head man, who was a Christian and lived very near the station. He had a restaurant, she said, which we could easily find, and after seeing him we must go to his home, which was in an apartment near by, and see his wife; she had a most lovely baby, which had taken the first prize in the recent baby show.

We did go to see the Christian man and his wife; we had trouble in finding the restaurant, because from the outside it looked like a saloon, but we did find it and went

in. A Japanese man, dressed as a cook, was waiting on two American men seated at a counter eating. We asked for the Christian man; he replied that he was the man. We told him who we were and why we had come, and hurried away to see his wife, leaving him with a very happy and excited face. Before we could get out of the place one of the American men called out something after us, evidently entirely at a loss to understand how two ladies could be there. Less than a block away on the same street was an apartment house which belonged to this man and was managed by his wife. We saw her and the lovely baby. She had one American friend besides the old lady, Mother Lee; this was the wife of a German music-teacher, whose baby had taken second prize in the baby show.

Since the so-called "Gentleman's Agreement" of 1907 went into force, the number of Japanese men in the United States has not materially increased, but every year a larger number of Japanese women go to make homes for the men already there. Within the last six years 5,000 Japanese brides have gone to Hawaii. In the year ending June 30th, 1915, 3,443 Japanese women entered the ports of the Continental United States. If we can touch these new homes, preparing the Japanese women before they leave Japan, and in some way create friendships between these Japanese and the Christians in America, we can change the conditions among Japanese in the United States.

In April, 1915, Miss Michi Kawai, National Secretary of the Young Women's Christian Association in Japan, was sent to the United States to investigate conditions among Japanese on the Pacific Coast. She spent a year and a-half in America, travelling up and down the Pacific Coast, talking with all kinds of people, both Japanese and American, including Consuls and Commissioners of Immigration. While she was there the National Board of the United States of America decided to begin immigration work on the Pacific Coast, beginning in San Francisco. One American woman had charge of the whole problem; Miss Helen Topping has charge of the organized Young Women's Christian Association work for Japanese in San Francisco and Los Angeles, and Miss Sarah Ellis is special Immigration Secretary for work at Angel Island and San Francisco Bay region.

All Japanese women except those who go first class

must remain at least two or three day on Angel Island. If they fail to pass the physical examination, they remain longer, often two or three weeks. Their husbands come to meet them at the Island. But husband and wife must show two photographs and their stories must tally. If all is satisfactory, the bride is allowed to go away with her husband. Often he has brought her a new set of American clothes and these she puts on with joy and goes off without fear of being conspicuous among American people as she would be in a Japanese Kimono. Alas, she is even more conspicuous in the garments which her poor husband has procured for the wife whom he has never seen. Together they leave the island in the Government launch, go to San Francisco and are married a second time. They may choose either a Buddhist or a Christian service. Then comes shopping and plans for the new home. In many cases they are badly cheated buying what they do not need at exhorbitant rates.

The new bride goes to a home situated on some lonely ranch or in a bad quarter of some city. Her life is very puzzling and she has no mother or grandmother to consult. She is very self-conscious and afraid that her clothes are peculiar. In most cases she knows no English. If any American woman comes to see her, she is so shy that the friend does not come again. Her husband works very hard. Often she joins him in his work in the field or in the shop, otherwise she is alone at home all day. She does not go out for fear of being lost. Often she is too shy and ignorant even to try to write a letter to Japan.

Since August 1st, 1916, Miss Ellis has visited three hundred such Japanese brides. She helps them with all the difficult arrangement of the first days, and in their new environment especially tries to bring them Christian friends. Letters of introduction are given to girls who go to live in more distant places. It is planned to have a Japanese woman very soon who will travel in the country districts. There is a fast growing interest in this work. Christian American women near San Francisco have organized a Society called the "Friends of Japanese Women."

The Young Women's Christian Association in Japan has started the work of trying to prepare girls who have decided to go to America. The Yokohama Young Women's Christian Association has equipped a small dormitory

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New Haven, Conn.

furnished in simple foreign style. Girls can live in this dormitory at reasonable rates, and for them a course of study has been prepared including a daily class of English conversation, and a varied programme of lectures and practical demonstrations in house work, hygiene, home sanitation and home ideals, etc. A Japanese Secretary who spent ten years in America is in charge. She also visits the steerage of all boats leaving Yokohama and distributes pamphlets of information and introductions to the Young Women's Christian Association in America. We need to duplicate this work in Kobe and Nagasaki. We also need the co-operation of friends all over Japan. We must unite our strength on both sides of the ocean.

We might wish that all Japanese in America could be said to represent the best of Christian Japan. We might also wish that every American whose life comes into contact with Japanese people might represent the best of Christian America. Even now the situation offers great opportunity for Christian service.

Immigration seems an abstract problem, involving many other problems both economic and social. It is, however, really a problem of individual lives and the power that will solve its difficulties must be personal.

The Home Life of an Upper Class Chinese Girl.

Pao Swen Tsêng, B.Sc.*

CHINESE, different from the Indians, are really one nation, possessing one civilization and one language. To an inexperienced observer the multifarious forms of customs and overwhelming variations of dialects almost give him the impression of a host of nations combined together by mutual tolerance instead of our being one people living naturally under various modified conditions. It is true that customs and ceremonies differ widely in details in the many

*Herself the member of a family such as she describes, Miss Tsêng has devoted her life to the cause of Christian education among her fellow countrywomen for which she pleads. She is the first Chinese woman graduate of London University.

provinces, due to the vast size of the country and the antiquity of the nation, but the principles that prompted them are essentially the same. Hence there is a general uniformity of customs and practices among families where these are observed with intelligence. Thus conversation among members of the educated class of different provinces can be easily conducted and their etiquette and manners are more or less the same. The following description of a girl's life is taken from an upper class circle in South China, but the broad principles can be equally well applied to the North or elsewhere.

When an infant Chinese girl is born she receives her due share of rejoicing and respect. The child is named at her birth, or three days after, when she is washed in water boiled with certain herbs, dressed and presented to her ancestors and family. Hard boiled eggs, with shells dyed red, are sent to relations and friends, and they, in return, give the baby clothes, toys or jewellery. After a calendar month has passed from the day of her birth the mother comes out and makes a sacrifice of thanksgiving to the ancestors and heaven. When the child is one year old another festival takes place. The relatives and friends are invited to witness the child's "choice" ceremony. The baby is seated on a large table on which books, food, a pen, needlework, etc., are put in front of the child; the first object touched or taken up by her is considered to be an indication of her future talents, *e.g.*, a mirror indicates a vain girl, and an account book a good housewife, etc. These ceremonies are trivial and not worth much consideration, but I quote them to prove the truth that Chinese girls, especially of the upper class, are appreciated by their parents and relatives.

Having dispelled the general fallacy of depreciation of girls in China, we can study their life with an unprejudiced mind and look upon the orthodox way of training girls with much less disfavour. The Chinese consider marriage as every woman's ultimate destiny; she therefore must be qualified and trained for that purpose. An upper class girl is always taught to read and write and to converse intelligently on general subjects, so that she may be a fit companion for her husband. Since no such woman is allowed to take up public work or a profession, the aim of her education is to make her acquainted with the great thoughts

of the past, to equip her with better means of dealing with life's problems, and to give her higher ideals. In this respect one may consider that Chinese women have had a truer education than the men, who often use knowledge as a means to reach officialdom or to earn a livelihood.

A brief description of a Chinese house may help the reader to follow a girl's movements better. A typical Chinese house is not many storeyed but large and expansive, being a large number of blocks of buildings, connected with wide verandahs and covered passages. These blocks do not form a quadrangle but are arranged in succession, separated from each other by courtyards, in which flower beds, rockeries, and big jars containing gold fish are to be found. Each block has a central hall, from which doors open into rooms on both sides. The central hall of the last block is generally used as the ancestral hall and the others as dining-room or reception rooms. There is no proper drawing-room for the women of the house; if an acquaintance or a man relative calls, they generally use one of the central halls; if a lady friend, she goes to the individual apartments. The head of the family has a suite of four rooms, which occupy half of one block. The rest of the family may have sitting rooms or only bed-sitting rooms, and the servants occupy the side buildings or back rooms. Rooms upstairs are seldom used as living rooms, but as box rooms, store houses, etc. There is only one main entrance to these blocks and a small side entrance to the kitchen. The men's exclusive quarters are outside. There is a proper reception hall, richly decorated, but too large to be comfortable, and the men use this to receive their friends, officials and men of business. The school quarter is not far from here, therefore when young girls come to their tutor, for they do not as a rule go to school, they are really in the men's part of the house.

The school hours are from 9 till 1 in the morning and again in the afternoon till 4 or 5. Fortunately the children find time for pleasure in spite of these long working hours, which are not really entirely devoted to studies. Our tutors are generally satisfied if the children keep fairly quiet in school and do not play too exciting games under the table. It seems hard and unreasonable to send girls so young to be under a tutor, but in reality it is only done out of sheer necessity. In China a girl is considered to be grown up

when about fourteen or fifteen, and cannot be under a man tutor after that age; hence all her studies must be finished earlier. Since a fair knowledge of the Chinese classics, literature and poetry is required of a girl from an aristocratic family, to acquire such needs a considerable time, and the only alternative is to start education early. Those who wish their daughters to have a thorough knowledge of Chinese literature must start them at three or four, and those who are content with less can afford to let them wait till eight or nine.

In the early period of life there is little difference between a boy or a girl. She enjoys the same freedom as a boy, and if led by brothers or cousins will readily climb trees or perform some equally venturesome tricks.* But all these terminate when she leaves school and enters into household training. Embroidery, dressmaking and housekeeping are her chief duties. She seldom enters the kitchen, because the cooks are men whom she must avoid, but she is carefully instructed about the value and use of certain dishes, so that she knows exactly what to order on any special occasions. Her movements are taught to be graceful, language refined, and manners strictly in accordance with propriety. She is generally sent out to represent the family at festivals or parties, as such are considered to be part of her training. No high class girl should feel confused in an important ceremony or embarrassed in a crowd. It is at this period that a girl gets betrothed, for these functions at home or in friends' houses, though not at all arranged for matrimonial purposes, affords a good chance to mothers who are looking out for good girls to be their daughters-in-law.

This period is supposed to be the golden period of a girl's life. She marries between eighteen and twenty, and therefore during the last few years at home she is treated with every kindness and will not be made to do anything that she does not wish to. The household work, the waiting on the elders and the entertaining of visitors are all the duties of the daughters-in-law, while the daughter of the house has an easy time. She rises fairly early and visits the elders of the family in their private rooms. Although there is morning worship of ancestors the girls never take

*The girls of the last twenty years have suffered very little from foot binding and nearly all of us have natural feet.

part, they only join in on special occasions. As a rule the children have their meals with the grandmother or enjoy the delicacies prepared and supervised by their mothers. The morning is spent in needlework, which is generally stretched on a frame supported by trestles, and can be worked by several people at the same time. In winter near the window, and in summer under the shady verandah, there will be these groups of workers bending over their work and talking happily. There are no loud voices or jarring tones, but the conversation is full of merriment and laughter. The fine work is not always attractive, but rather tiring at certain times, especially on warm spring or early summer mornings, when the green bamboo curtains in front of the verandah have to be put down to screen off the sun which filters through the meshes on to the satin work and makes the colouring very dazzling to the eyes. Frequently some of these girls will slack off and wander away to the garden, others will make tea to refresh themselves, and others again will have a book of poetry or fiction on their work-frame and read. This state of happy companionship is nearly always possible, for the cousins on the father's side always live in the same house, and even if there are no cousins the mother will invite daughters of relations and friends to give companionship and promote sociability. The work in the afternoon is not definite, for a year or so a drawing-master may call once or twice during the week in the afternoon. The lesson is given in one of the central halls and not in the schoolroom, and girls are chaperoned by an elderly member of the family or an old servant.

The evening meal is generally a merry one, when fathers, uncles and cousins are all together, talking over the news of the day and discussing their doings and adventures. After supper the family, except the daughters-in-law, retire to the grandmother's sitting-room and have a regular family party. Often in these evenings there are competitions of poem writing, games or reading. The daughters-in-law only appear again when they judge it is the time for the mother-in-law's retiring. They wait on her till she is comfortably settled in bed before they can depart to their own rooms.

A Chinese girl of this class is not religious. Her life, being free from care and responsibility, has not the need of God or any other supernatural power. She offers sacrifice

to her ancestors because she wishes to pay them her respect, and she worships the moon, stars and other deities because she is told to do so. Occasionally some girls may be superstitious, others agnostic, but the true thirst of the soul for God, the need of salvation for the world and the tragedy of a despairing life have never entered into her mind, unless she happens to be a most extraordinary girl. It is often after marriage when she begins to feel the need of some supernatural power. This sentiment may be produced by the result of an unhappy marriage, family discord or dangerous illness of her dear ones. Buddhism generally comes to the rescue. How frequently one finds a young wife or mother sell her jewellery in secret for almsgiving or temple sacrifices! Others, who are more philosophically inclined, will take life indifferently. To them, life in this world means misery and sorrow, and the encaged soul can only find escape in death. Surely it is clear that these girls are needing Christ most urgently, Who alone can bring comfort and hope, and indeed be "Health to the sick in mind and Sight to the inly blind."

For the last ten years many girls of this class have been sent to school where they are given a more scientific training and less of a classical education. Their orthodox sisters look at them disapprovingly. These "modern girls," as they are called, may be able to sketch a map of Europe, but have not even a rough knowledge of Chinese history, converse freely at an English tea table but feel uncomfortable at a Chinese feast, be familiar with the terms of chemistry or physics, but ignorant of the most important Chinese philosophy or literature. How can they be true Chinese mothers or wives when they know so little about China?

All the true patriots and advanced thinkers agree that if we want to save China we must keep her true to her civilization, because it is the latter that protected China from harm during the rise and fall of other nations. Moreover, a civilization of this kind is not forced on but has grown and developed to suit the conditions and the life of the people. Take this civilization away and replace it by Western culture and the Chinese will be no longer true Chinese, because their nation will then be virtually dead. As the woman and the family are the foundation of our national life, the question of training our women becomes

most important. We are aware of the various shortcomings of our old system and the necessity of introducing something new. But the orthodox standards of ethics and morality have kept our women so pure and high-minded that the doing away of these ideals will surely bring disaster to the nation. Any new system therefore must be based on our old principles, supplemented by Western practical knowledge and not ruled by materialism.

Chinese women's demand for education is now like the rising tide, and foolish attempts to suppress it will only cause a bad reaction. Since give them education we must, let us, therefore, give it to them with good will, for knowledge is like an instrument which acquires value for good or evil according as it is used and with what intention. Let our Chinese women consecrate their talents to God's service, and education will provide that divine touch by which a soul can leap to God. However good, pure, and learned a woman may be there are moments when her soul lies open to the attacks of disquieting thoughts. It is Christ alone who enables her to pass through these ordeals and crises and makes her life a blessing and inspiration to her people and a noble woman amongst her nation. China needs thousands of these women to-day, and upper-class girls are specially needed to work out these ideals.

Mission Study as a Factor in Public Education.

Minna G. Cowan, M.A.

THE history of education reflects a sifting of the history of ideas, knowledge, thought, perpetually on the increase, educators perpetually sifting out therefrom such portion of the new-found treasure as is of permanent value and adaptable for the moulding of the immature mind. This process of selection and adaptation is from its very nature slow and cautious, and more so in our modern days, for the great systems of public education in modern countries present a guard on civilization not lightly to be tampered with. The

long fight for the introduction of the vernacular and of vernacular literature in the sixteenth and seventeenth centuries, for science in the nineteenth century, are illustrations. The sifting of new ideas and thought in the twentieth century is for educators no light task, the heritage left by the nineteenth is rich in conception—genetic psychology has cast a new light on the need for the presentation of subjects afresh at different periods of the child's development, and on the falseness of early pressure. The old ideal of a broad humanistic culture has, in some form or other, to be reconciled with the modern need for specialization both in thought and in industry.

The purpose of this article is to indicate the bearing of a development in one important sphere of knowledge—namely that of our knowledge of other races and of their idea of God—on the teaching of religion, of literature, of history and of geography in the public schools.

The question is obviously a practical one, both politically and religiously. This knowledge has been gained not by academic study, but by the process known as the political shrinkage of the globe. The average member of the white races is involved in some measure or other in the race problem of the globe, and his attitude towards it is of political significance. The situation existed before the war, but has undoubtedly been greatly accentuated by it. The meeting of Australian troops with Indian and Egyptian troops in Gallipoli, of British Territorials with Indians of all types in India, presented a situation of extraordinary delicacy, capable of very diverse development. The attainment of an ethical attitude towards race problems is not for the average man a process of reasoning in adult life, but a fruit of the conceptions thereof involved in his early education. The man who from childhood upwards has looked on the black man as brother and not as nigger, is the better bearer of the White Man's Burden. Similarly, those who have been taught to look for what is common and human in racial characteristics, rather than for the peculiar and diverse, will be more truly workers in that ministry of reconciliation of which our world stands so sorely in need.

From the religious point of view the question is equally practical. The modern man or woman quests for a religion which is universally true, a religion big enough to transcend

difference, an expression of the divine purpose touching all races through all history. The science of religion to-day marks an extraordinary advance on the opening of the nineteenth century. We can ransack the whole globe for knowledge, there are scientific studies on the beliefs of the most remote tribes, unbiassed statements of the Eastern faiths, fresh discoveries of ancient texts and pre-Christian records, all capable of being sifted by the new faculty of historical perception. As Canon Scott Holland has put it, we have the "weighty story of believing man." To the student the relation of this material to his personal apprehension of Christianity is vital; to the average individual the same problem presents itself in a more pragmatic way—either Christianity must be helpful to men of other races or it ceases to be true for him. . . . If throughout the course of his school education this aspect of the Christian faith—the record of modern missions—has been a part of the ordinary religious instruction, there will be a truer apprehension of Christianity and a greater gain to personal faith. The two aspects of this question are really one, as a man's attitude towards native races is ultimately determined by his conception of religion.

A practical question requires a practical solution. The mission study literature published in Great Britain by the United Council on Mission Study, 8, Paternoster Row, London, E.C., and in other countries by their respective Mission Study Movements, is available for educators who wish to introduce this point of view in their daily teaching. The books are well graded—obviously a lesson given in an infant department on little dark children who do not know about the love of Jesus will differ from one in an upper school on the British connection with India. Typical ones in different grades are perhaps "The Book of Little Black Brother" (age 5-8), "Talks on Changing China" (8-12), "The Secret of the Raj" (over 12), by Basil Matthews. For compositions, "Yarns on Heroes of India." The educator's opportunity will lie in incidental use as illustrative material, as centre thoughts in English teaching, geography, history, and religious instruction, rather than in claiming any special place in the curriculum. The time difficulty, therefore, does not exist. An excellent pamphlet, full of practical suggestions, is "The Day School Teacher and Missions."

This matter has already got beyond the experimental stage. Certain large educational authorities have placed mission study publications on their list of sanctioned books. The headmaster of one of the historic public schools has stated that he regarded such ideas as vital in the presentation of religion to boys. The writer visiting recently a large infant department found its walls adorned with brush-work and hand-work relative to the tale of Rharak Singh (cf. "Talks on India," price 6d.), which the teacher had just given in the geography hour.

To sum up, mission study is already a factor in public education and ought increasingly to become so, not for the sake of any contribution which children may give to missions but for the contribution which mission history and romance can give to the character-building of children. Through it the child can attain to a deeper understanding of his own faith, and through it a sure foundation may be laid in the heart and sympathies of the people on which the better international relationships of the future may be built. Teachers who undertake this work with full consciousness of its delicate nature will find the stimulus of quickened apprehension and response in their pupils, and the ultimate effect thereof will be the leavening of public opinion in favour of missionary enterprise and the furthering of the Kingdom of God, Whose unity is great enough to span all national differences.

Some First-year Impressions in Foreign Association Work.

First impressions may not generally be taken very seriously, although first-year ones are doubtless of greater value than first-day ones. Yet they all have a peculiar interest, especially for the immediate circle of those who support missionaries, whether by prayer or money, and they certainly have a vividness which is apt to pass out of most workers' subsequent letters. The following extracts have therefore been gathered from recent correspondence

which has passed through the editor's hands. May the glimpse they give of the life of the workers under the World's Young Women's Christian Association here and there as well as some of the essential qualifications for the work attract further recruits into the service.

At Language Study.

Language study occupies the whole time of the newly-arrived secretary for Association work in China, and is becoming more and more an essential for the equipment of workers in other fields also.

"The autumn and winter in these Chinese surroundings," writes Miss Wikander from Sinling College, Nanking, "have given me something both of the pleasures and the trials of living in a Chinese house. When the thermometer is about freezing point in one's sleeping and study room, and the cold wind blows as if it were right through your proper windows with their carved frames, it makes them lose something of their picturesqueness. But when the sun shines warm and the sky is the bluest blue above your head and you walk alone in the College garden along the little paths round the willow pond and the lotus pond with its gold fish, or among the roses and chrysanthemums, where no sound from the outer world reaches you over the huge walls, then the quietness and oriental charm just captivate you. And sometimes it seems as if one had gone back many centuries and was wandering in the stillness of a cloister garden.

"But the consciousness of duty in the form of language study soon calls one back to the present time of strife and struggle. I return to my Chinese books and my Chinese teacher, and life is no dream any longer!"

"In October (1916) I passed my first half-year's examination and hope to do my second in March (1917). I most thoroughly enjoy my study, but it sometimes seems as if even a life-time would not be enough to learn Chinese, at least not until its written language is changed into something more rational than the present system. However I do realize more and more that the best key to the hearts of the Chinese and to a fuller understanding of Chinese life is to master at least their spoken language. And so I try hard to possess my soul in patience during this time of waiting and preparation."

The same hard work at the language of the country recurs over and over again in letters. Miss Harshaw, at Foochow, writes, for instance:

"With me it seems as if with each quarter I must answer the question 'What have you been doing during the past three months?' with exactly the same response 'Language study.' But language seems to me the all-essential thing and progress is being made every day. The progress of each particular day seems

to be so small that it is hardly worth mentioning, and sometimes it seems as if you were slipping back instead of going forward, especially if you examine yourself at the end of a particularly trying day. And yet, as I look over the year 1916 progress has been made, for conversation is possible to some extent, whereas at the beginning of the year I could with difficulty make myself understood in very simple sentences."

Writing from Canton in December, not many weeks after her arrival on the field, Miss Starkey reveals another side to the life of a language student! A short time ago I went into the kitchen and started to talk to the new Chinese cook in my very best newly-acquired Chinese. He gazed blankly upon me and then, making a great effort, he pulled himself together and said, very slowly and distinctly, "I do not speak English."

I feel confident that all who read this story will say "Instead of writing reports this secretary ought to be putting all her energies into learning Chinese." I entirely agree, but I would like to say how happy I have been made by the hearty welcome given me by all the missionaries here and by their attitude of friendliness towards me.

Besides the routine lessons with a Chinese or Indian teacher language study is helped by practical work.

"During the fall term,' Miss Harshaw continues in the letter quoted above, 'I have had the privilege of teaching a Bible class in one of the girls' schools, and we have taken up the study of prayer in the lives of some of the Old Testament characters. Whenever you attempt to do anything in the Chinese language, some missionary who has been longer on the field than you is sure to say, 'Well, that is splendid for your Chinese!' And so this class proved a splendid help in my use of the language already acquired and encouraged me because it gave an opportunity to come really in touch with some of the Chinese girls in a very real way."

Another such practical help has been found by Miss Halsey, the new Associate National Office Secretary at Shanghai, in the editorial work which has fallen to her share for the new Association magazine. She says: "Had I been told in America that two weeks after arriving in China I would be working on a Chinese magazine, I would have thought such a thing impossible. And surely it would not have seemed possible to any but those who are in the habit of doing big things with little material. One of the most impressive facts of the mission field seems to me that ordinary people are doing such remarkable things for God's Kingdom; and it is worth coming to China just to be convinced of this. Therefore I am coming to consider it a natural thing that I, without the language and without the time to get my bearings, am acting for half of each day as 'miscellaneous secretary' for the National Committee, with my chief responsibility the oversight of a magazine,

not one word of which I can read in its final form. And I am truly thankful that my being here can help in getting out the first Chinese Association magazine, a task for which no other secretary could spare time.

"There could hardly be a more immediate way of getting in touch with the Association throughout China than has fallen to my lot. The collecting of news from the different Associations, finding out who can write, and what our readers will approve: all these things give a sort of aeroplane view. What better way could there be of learning the Chinese point of view than working constantly with the Chinese editor?

"The hitherto unsuspected things the past quarter has taught me are legion. I have learned that English cannot be translated into Chinese word for word, or sentence for sentence, nor even idea for idea! So now when a story is to appear in Chinese dress this is the process. I sit down with the story and digest it by all the rules of story-telling learned at the National Training School, strip it of of all its unessentials and then build up the interest around the skeleton outline. After I have mastered it well, I tell the story to Miss Pan, the editor, sometimes in two or three forms, whereupon she writes it in Chinese from memory. Praises be to that course in story-telling! How perfectly true it is that in China one does everything he has learned at home and a great many things he has learned nowhere!"

Nor is it only in China that the Association Secretary must tackle unusual requests. During her first year's work at Hindi and Urdu in Jubbalpore, India, Miss Neve writes:—

"I suppose Young Women's Christian Association secretaries the world over do strange and bold things. I've just emerged alive after giving a lecture on astronomy (of which I know nothing) to the Girl Messengers at the Katni High School. My spare time in the week preceding this effort was occupied in studying astronomy notes, and my evenings in gazing heavenwards at the constellations. The lecture came off last Saturday, aided by a star-besprinkled umbrella, and I am wondering how long it will take the Girl Messengers to find out all the mistakes I made.

"I have also had the face to speak (or rather read) a Hindu sermonette at the monthly meeting of the Jubbalpore vernacular branch."

Truly, from these letters it is evident that one of the essential qualifications for an Association worker in the East is the power to learn and to persevere in learning a language!

Readjustment.

A second equally important qualification, however, is the power of readjustment, of living oneself into completely new surroundings.

"Some time during the first few months of a missionary's

life," writes Miss Jean Paxton, of Canton, for instance, "there comes, subtly and without one's being conscious of it, a change, a kaleidoscopic shifting of the world. Virginia is no longer the centre of my universe; suddenly Canton has swung into my ken; sun, moon and stars revolve around this corner of the globe. From a new vantage point I look out upon life, and find it—yes, good, but different. My attitude towards the war, the Presidential campaign, women's suffrage, the cut of the sleeve and the length of the skirt, and the value of a college education has changed. But in nothing perhaps has the change been so radical, so thorough-going and so illuminating, as in my attitude toward the business of being a missionary. From the other side of the water, especially back in my college days, it seemed a hard thing, full of sacrifice and hardship, a good deal like retiring into a mediæval convent, though not quite so restful. Haloes and wings seemed a necessary part of the equipment. It seemed then that when once the decision was made, one would have achieved, at least, a place in the canon of the saints.

"When the reality came, however, I knew perfectly well that I was not at all the sort of creature I once thought a missionary must be—and what is more, none of my neighbours are. Now and then I think I have really come upon a pure example of the genus saint, species missionary, and then after seeing the gentleman taking part in a Christmas jollification the illusion is shattered. As the old woman said when she saw a giraffe, 'There ain't no sich animal," at least not in Canton. Missionaries are just ordinary human beings at work on a job that is too big for them, doing the daily pieces of work with the best they have of mind and heart. They live quite normal, sane, happy lives, with a roof over their heads, the requisite number of meals per day, books, friends and work, the earth and the sky and God. For the frills of civilization, such as motor cars, symphony orchestras, Schumann-Heink concerts, they substitute rickshas, boats, and victrolas.

"After being in China a little more than a year, I feel as though I want to bear witness to the fact that the business of being a missionary is broadening to one, mentally and spiritually, and that it is a sane, normal business, filled pretty

full of work, play, love, and worship in fairly good proportion. I should somehow like this report to be a recommendation of missionary work, and I should be happy if some who read it should feel 'the call of the job.'"

Reinforcements.

It is pathetic to find not only in the letters of senior workers but even in those from recruits but a few weeks or months on the field the same urgent appeal for reinforcements. From Calcutta, a few weeks after her arrival, Miss Whitehouse wrote home to the British Foreign Department:

"Do send us more secretaries—English ones please. So many people here have expressed great pleasure at seeing English secretaries and everyone, till they find out the contrary, expects us to be American."

Also writing from the Laura Haygood School, Soochow, China, shortly after beginning her language study, Miss Johnston says:

"I don't know what you all feel about it, but when you are out here and see the splendid work being done by the Young Women's Christian Association and the enormous opportunities before it and hear the demands on all sides for more Associations and then realize the shortage of workers to carry on even the work that is started, you feel absolutely certain that the demand and the need is God's call and that He does not give us the call without the means to do it. We all feel sure that somewhere in America and Great Britain there are thirty-six or forty women who ought to be coming out here this autumn if only we can pass the call on to them, and I think we are expecting Miss Coppock to return with the thirty-six in the autumn and I hope a number of them will be British."*

Of greater weight, as coming from those with longer

*We may realize how greatly the Association movement has appealed to the Chinese people from the following note on the recent progress of the Young *Men's* Christian Association. It is equally open to us of the sister organization to serve the leading women of the nation, if only we had workers on the field.

"In a recent membership campaign 1,054 members joined the Peking Association, more than 600 of them for the first time. This brought the membership up to 2,500. The President, the Premier, the Minister of Foreign Affairs, the Minister of Education, admirals, generals, heads of colleges, the chairman of the United Chamber of Commerce, and other prominent men, are contributors or members, and in many ways give evidence of their keen interest in the Association. The annual budget is $100,000 Mexican, all of which is raised locally. The directors are all Chinese. There are fifteen Chinese and five foreign secretaries leading the work in the two branches."—*Foreign Mail, May*, 1917.

experience on the field are the following letters from Miss Matthew during her first year's work as National Secretary of the Young Women's Christian Association in Japan and Miss Sheppard, senior Secretary at Buenos Ayres:

"The one word constantly in my mind now, says Miss Matthew, is *secretaries*. We need secretaries, foreign and Japanese."

"This year (1916) we asked the United States for four workers. We heard that it was almost impossible to expect anything for Japan from either Canada or Great Britain, and so did not formally ask anything, but we do want very much one secretary from Great Britain and one from Canada by the summer of 1917. We have received three of the four secretaries asked for from the United States, but Miss Ragan is leaving on furlough in the spring, and Miss Baker, who was secretary in Yokohama, left last month (October, 1916) very suddenly because of the illness of her mother. One worker who expected to come from the United States has been detained because of her mother's illness, so that we do need two more from the United States of America. In addition to this, if we could have for a year or two years certain volunteer workers who would come out to supplement the work already started while the future permanent workers are getting the language, it would enable us to open Osaka, Kyoto and Sendai sooner than we can if we have to depend entirely upon our permanent force.

"In choosing women for these positions, we need women of good student training, if possible graduates of universities, and also women who have had some experience in City Association work or work like that. I have thought that students who have been working in British War relief work would be specially fitted for work out here. Our work is so many-sided and it needs a very adaptable type of woman."

To all the above impressions we add that of Miss Sheppard as to the kind of worker needed in South America and Buenos Ayres in particular. Writing in September, 1916, she said:

"We have taken the lead in organizing work for women which has now been so much imitated that the competition is too keen for further growth without much larger endowments. We must now lead in some other new lines or else lose the position we have hitherto held as an Association with *trained* secretaries. . ."

"Buenos Ayres is waking up too quickly for us to lose step. I have waited a year to say these things because I did not want to trust first impressions, but in addition to a year's observations I have come closer in touch with the Board and Committees. This is an instance of what occurs.

"When Miss Rouse was here, she roused people up to do some-

thing; and because we could not answer her questions, she suggested that we make a survey relating to women, their occupations, interests, etc. Our Board ladies asked a number of women representing women's interests to meet with us and Miss Rouse to discuss the feasibility of making a social survey. They were most eager to do it, and appointed a committee of five to look into things and find out whether it had ever been done, and, if not, what method to undertake. As Miss Breed was leaving, I was appointed in her place. During her absence the chairman of this committee was ill, then she lost her nephew in the war, and then another nephew was dangerously ill for a long time. After this our own finances were in such bad shape we had to give our energy to that. When Miss Breed returned, I spoke of these things and wished her to take my place on that committee, call it together to make a start before the summer comes. But she feels that she has not had sufficient experience to do this. We really do not mean to make a scientific *survey* but a *study* of women's needs and conditions. Miss Rouse helped us to interest these women, otherwise indifferent to us because in this work we would meet on a social betterment principle, not on religious ground. Shall we let this chance go by?"

This and how many other openings for sound social service are there among the women of the world, if only there were more secretaries forthcoming to serve under the World's Young Women's Christian Association.

"Let us beseech God to cast out all that thwarts the doing of His will and in especial the unbelief that hinders the working of miracles in our souls and the souls of others."

Reviews of Books.

The Woman—Bless Her! By MARJORY MACMURCHY. Published by S. B. Grundy, Toronto. $1.00 net.

This is an interesting study of the Canadian woman, and, in spite of its inappropriate title, will afford a considerable amount of information to those who wish to know of the Dominion from woman's standpoint. Starting from the often-quoted "Canadian women have a genius for organization," a general account is given in Chapter I. of the Women's National Associations, which are, on a conservative estimate, said to have a membership of 250,000 out of the female population of 2,186,000 between the ages of fifteen and eighty years of age. "The leaders in these organizations are the leaders of all Canadian women," and it is noted that the typical member is married, not single, middle-aged, with household occupations but some leisure. A vast amount of unpaid service is rendered, especially in connection with the missionary societies, in which less than 3 per cent. of their income is spent on management.

Chapter II. describes "the business woman," with whom one is interested to find the factory worker is classed, and one reads with some surprise

of the short period which the average Canadian woman remains in paid employment, *e.g.*, the average service of a telephone operator is three years. Over 87 per cent. of Canadian women marry and "enter the more important occupation, socially and economically, of creating the homes of the country." Estimating what women workers are specially desired in Canada, the author says, "the supply of domestic workers never approaches the demand. In most manufacturing districts in which women are employed the demand for workers is generally greater than the supply," and "it appears practically certain that the need of factories for women will increase, once the readjustment following the war is over. The demand, however, which is never fully supplied, is for the efficient worker, for skilled and trained women in many occupations, and particularly for women workers with initiative and managing ability."

From Chapters III., IV. and V. one would gather that in Canada the college woman as well as the less highly educated girl more naturally looks forward to, and can therefore be more definitely urged to prepare for, the career of a home-maker than girls in some older countries. "There can be no question," says the writer, "that the representative Canadian woman is the woman at home" (p. 109), and the main burden of her book is to urge her fellow-countrywomen to make home-making and the care of children skilled employments, and place them on a far higher level of efficiency than the position they now occupy.

E. I. M. B.

Woman's Effort. A Chronicle of British Women's Fifty Years' Struggle for Citizenship: 1865-1914. By A. E. Metcalfe, B.Sc. Published by Blackwell, London. 1917.

It is unfortunate at this moment, when recognition of women as citizens is almost an accomplished fact, that this book should have appeared under this name. Such a title leads one to expect a record of women's advance into political and municipal life from all sides, in short, an account of the progress of the Women's Movement in the British Dominions. But with the exception of the first twenty-six pages it is almost entirely an account of the militant suffrage movement in England. Perhaps such a history was needed, but it seems peculiarly unfortunate, in view of present-day events, that it should have been written in the same bitter tone in which so much of the militant work was done between the years 1906 and 1914.

The writer herself says in the preface that she has not attempted to conceal her sympathies, but one cannot help thinking that even the "fair-minded readers" she appeals to would have been more disposed to look at the whole question openly if it had been treated from a wider point of view. The rise of the Labour Party, with its immense influence on all questions connected with women's work and enfranchisement, is only lightly touched on, and the current politics of those years (1906 to 1914), with their wide implications in colonial and foreign affairs are almost ignored.

To the thoughtful younger minds of to-day personal attacks on ministers and statesmen make no appeal, and the use of this method effectively spoils what might otherwise be a useful account of the adventures of the various Franchise Bills in Parliament. Such a record loses a great deal by adhering too strictly to chronological order. History cannot be read in time charts, and nothing so quickly checks interest as the phrase "but we anticipate."

M. H. Read.

Women's Work in War Time. By H. M. Usborne. Published by T. Werner Lawrie, 8, Essex Street, London, W.C. 2. Pp. 168. Price 2s. net.

This handbook of employments consists of Part I., a guide to employments which have opened to women in Great Britain, or have increased their

demand for women workers; and Part II., a series of chapters from different pens, describing in some detail many of the vocations mentioned in Part I. Necessary qualifications, suggestions as to training, salaries, and where to apply in each case are carefully given. The book is of value not only to those needing such practical advice, but also to those studying the effect of the war upon the status of women in different countries. It is estimated that certain kinds of work will be permanent, *e.g.*, the welfare workers in factories. On the other hand, "the outlook of the competent woman clerical worker is fog-bound, and through the fog loom the Scylla of Patriotism and the Charybdis of Poverty" (p. 140).

Our Industrial Laws. By MARY E. PHILLIPS. Published by National Y.W.C.A., 26, George Street, Hanover Square, London, W. 1917. Price 3½d., post free; 2s. 9d. per dozen.

The British National Council of the Y.W.C.A. has recently organized a Department for the Study of Social Conditions, more especially as affecting young women and girls, and this is a first and valuable publication by that department. Over two million of the industrial workers of the country are women and girls, and as there are as yet only 200 factory inspectors for the United Kingdom for about 30,000 works, employing about 5,000,000 workers, it is of the utmost importance that Y.W.C.A. leaders should also understand the scope of Industrial Law. The booklet is small enough for ready reference, and yet compiled with utmost care by experts. It should serve a useful purpose and the aim behind it is one which will appeal to other National Y.W.C.A. Committees facing the extension of their work among industrial women and girls.

Association and General News.

CANADA.—A Community Centre in the Public School.—"The City Y.W.C.A. at London reports an interesting departure in its work. Very recently, through the kindness of the Board of Education, one of the new Public Schools, "The Boyle Memorial," which is situated in the heart of a growing factory district, has been put at the disposal of the Y.W.C.A. for community work until the end of June.

"The aim of the secretaries is to form in this way a social centre around which they gather the women and girls of the neighbourhood, and through the intimate contact thus obtained to lead them into a larger, fuller life of thought and service. Dodgers were distributed to the school children at noon of the day of the first meeting, the co-operation of the factories was solicited, the Mothers' Club of the school was informed of the proposed work, and that first evening a group of forty-two girls responded to the invitation. The attendance has since grown.

"Tea at a nominal price is provided for those who will come directly from the factories. This is followed by out-of-door basket ball and other games under supervision. Then all gather in the beautiful kindergarten room to do Red Cross sewing. Already over four hundred articles have been completed. Music is provided by the "Nicholas Wilson" chapter of the I.O.D.E., the educational chapter of our city. A feature of the evening is the class in folk-dancing conducted by a teacher of expression, while prominent speakers are found to bring before these girls the best thought of the day.

"While this work is still in an experimental stage it shows the signs of permanent expansion with wondrous possibilities."—*"The Association Outlook," June,* 1917.

Twentieth Century Growth of the Dominion Young Women's Christian Association.—" The Canadian Young Women's Christian Association formed its first Association in 1873 and organized as a national body under the Dominion Council in 1892. Eight years later, in 1900, its period of national expansion began, as shown below :—

1900.	1917.
11 City Associations had been formed.	38 City Associations, of which 28 have buildings.
10 Student Associations had been formed.	41 Student Associations, and 6 in High Schools.
No National Offices.	Seven overcrowded rooms at 332, Bloor Street West, Toronto.
No National Staff.	10 National Secretaries (one giving only part time). Five Office Workers.
No Foreign Department.	Two Workers in India, one in Japan. Has had another in Japan for 10 years. Altogether has raised 830-857,000 dollars for salaries, buildings and conferences.
No Summer Conferences.	Plans this year for : One National Conference—City and Student—Ontario. Three Student Conferences—Saskatchewan, British Columbia and Nova Scotia. Two Schoolgirls' Camps. One Provincial Holiday Camp for employed girls. One Annual Meeting, Dominion Council and Board Members' Conference. Triennial Convention (1918).
No Immigration work.	Now a chain of care of girls, starting with an Immigration Secretary at the port, names sent to local Associations or to corresponding members in small places. Chain of Travellers' Aid workers at chief stations. Use of Canadian Travellers' Aid badge.
No training of secretaries.	Short course to be established in Montreal."

—" *The Association Outlook*," *June*, 1917.

The Travellers' Aid Convention.—" Miss Lane and Mrs. E. A. Burrington-Ham, who were the Association representatives at the recent Travellers' Aid Convention in New York, have brought back a most interesting account of the proceedings. The Convention was called to consider definitely the best methods of organisation, as it was very evident that the most effective work could be done in some concerted effort on the part of all organisations doing Travellers' Aid work. Uniformity of thought in matter of policies and methods of work was the aim in view. A constitution was brought in and adopted which provides for three classes of membership in the national organisation, which makes possible the co-operative relationship of all organisations interested in Travellers' Aid work without surrendering relationship in the parent organisation. Other items on the pro-

gramme were plans for securing definite recognition and relationship of Travellers' Aid with transportation companies, city officials, the United States Government, etc.; a plan and policy for national publicity; extending national and international co-operation, etc."—*"The Association Outlook," June,* 1917.

Travellers' Aid Work at St. John, New Brunswick.—"The Provisional Committee which was formed in St. John about a year ago has decided to do a very definite piece of work along Travellers' Aid lines. Being an ocean port, as well as railway and manufacturing centre, there is great need for such work in this city. Up to the present this Travellers' Aid work has been under the supervision of the Playgrounds Association. When Y.W.C.A. organisation was mooted, the Playgrounds Association asked the Provisional Committee to take over this work. As a result, the Provisional Committee have opened up a boarding home for transients, with information bureau, rest and reading rooms in conjunction. They are planning to add to the present staff, and are just waiting for the time to come when they can branch out into all-round Association work."—*The Association Outlook," June,* 1917.

HOLLAND.—Work of the Amies de la Jeune Fille.—"Nos Œuvres des Gares continuent fidèlement leur œuvre difficile et utile. Elles ont rendu service à 19,159 jeunes filles durant ces douze derniers mois.

"Les Bureaux de placement ont eu à s'occuper de 12,000 jeunes filles du pays pendant le même laps de temps. Le Bureau de placement pour étrangères a eu naturellement bien moins à faire . . .

"Nous organisons toujours des réunions pour les jeunes filles étrangères, soit chez des amies, soit dans les locaux publics. Nous groupons ainsi dans tout le pays à peu près 300 jeunes filles.

"Nous avons aussi inauguré à Rotterdam une activité intéressante et qui parait donner de bons résultats. Nos 'Amies' font des visites dans les hôpitaux, à des malades qui ne connaissent personne ou que personne ne va voir. Tels sont les malades venant d'endroits assez distants de Rotterdam, ou les isolés, ou enfin les vieux qui ont survécu à leurs contemporains. Pour que tout se fasse régulièrement, les gardes-malades remettent au portier de l'hôpital les noms de ces malades, et le portier les transmet aux dames de l'Union. A son tour, l'Union chrétienne des Jeunes Gens s'est chargée d'une activité analogue à l'hôpital, ce qui demande une certaine persévérance.

"En terminant ce bref rapport, nous dirons un mot de l'extension de notre œuvre aux colonies. Une de nos Amies, habitant les colonies a profité d'un séjour en Hollande pour s'entendre avec le Bureau national, qui lui a donné toute liberté d'organiser une branche coloniale. Cette branche jouira de la même autonomie que nos branches nationales et agira sous sa propre responsabilité.—*"Le Journal du Bien Public," June,* 1917.

SOUTH AFRICA.—Women's Christian Temperance Union in Grahamstown.—"Grahamstown's plucky Mayor has evidently brought down upon himself the wrath and fiery indignation of the canteen keepers of that city because he dared to act according to his own judgment, rather than according to their wishes, at the last Licensing Court. Apparently, they thought to punish him by placing him in an awkward predicament during the Administrator's recent visit. A public luncheon was to be given to Sir Frederick and Lady de Waal; but the hotel keepers with one consent refused to do the catering, and things looked awkward. To the rescue came the members of the Women's Christian Temperance Union, in the fine spirit women all over the Empire have been showing during the War, and bravely stepped into the breach. These ladies served up what is said to have been the best public luncheon ever given in Grahamstown, and the junior members—Y's as they are called—proved themselves both skilful and graceful waitresses.

Doubless the liquor fraternity are to-day sadder, if not wiser, men."—*" The Christian Express," May,* 1917.

Native Nurses at the Crown Mines Hospital.—" The proposal to have native female nurses in hospitals caused considerable controversy on the Rand. In many quarters the idea has been pronounced impracticable, first on the ground that suitable native girls could not be obtained, and, secondly, that it would be impossible to have native women and European nurses working side by side in the hospitals. But a striking living refutation of these destructive criticisms is presented at the Crown Mines Hospital in the shape of twelve intelligent, neatly uniformed native women, who do the whole of the work of nursing their compatriots, under the supervision of five white Sisters.

" This system of nursing was introduced at the Crown Mines Native Hospital in 1915, under the cloud of a widely-repeated prophecy that it would last about five minutes. However, a start was made in a small way with native women who had been trained as nurses at Lovedale; and with the extension of the system the opposition has been so far lived down that to-day, if 50 girls were required, they would be forthcoming. The present native nursing staff at the Crown Mines Hospital comprises four trained nurses and eight probationers, who are getting their training at the hospital.

" The duties of the native nurses are so arranged that there is one probationer in each ward, and one trained nurse to every two wards. They take temperatures make beds, and do all the actual work of nursing, the European nurses merely acting in a supervisory capacity. These native women preside over the wards as to the manner born, and it has been found that the mine boys in hospital are wonderfully amenable to the ministration and discipline of these nurses. Their slightest wish is instantly obeyed—though of course there is always a man within call in case of emergency. All the surgical and serious medical cases fall in the province of these native nurses. One of them even helps in the operating theatre, assisting the European nurses. After 18 months' operation it is safe to say that the innovation has been amply justified by results. For in the opinion of the Chief Medical Officer, not only may the system be credited with a reduction of the ' case mortality ' of some of the main diseases, but by having the nursing of native patients done by women of their own race—trained either at Lovedale or at the hospital itself—the general efficiency of the hospital has been raised to a high level.

" Everything has been done to make the lives of these nurses happy and comfortable. They have a dining-room of their own in the hospital, and are housed in a comfortable and airy dormitory, so arranged as to give the proper degree of privacy and at the same time to allow of the requisite European supervision. Twice a week the probationers attend lectures given by the Sister-in-Charge, who instructs them in the rudiments of anatomy and the practice of nursing.

" Of course, the system could hardly be applied to every little mine hospital, as it is rather expensive at first, but with the possible centralisation of hospitals there is undoubtedly a future for the native nurses."—*" The Christian Express," July,* 1917.

RUSSIA.—Women and the Academy of Arts.—" For the first time since the foundation of the Academy of Arts the proposal was made to admit women artists to the membership of the Academy. It was decided that the constitution of that body did not in any way limit the privilege to men alone."

Women and the Profession of Law.—" On the occasion of his first visit to Moscow after the revolution, Mr. Kerensky, the Minister of Justice, at a meeting arranged in his honour by the Society of Barristers, invited

the Societies of Barristers and of Lawyers to admit women on equal terms, characterising their present exclusion as a great injustice. Since then the process of admission has begun in various towns, and six women jurists have been admitted in Kiev."

"The first **National Congress of Russian Women** took place in Moscow. It was attended by a large number of delegates from various organisations. Mme. Shabandra, who was absent, was elected hon. president. Mme. Shichkina Yavein was elected president.

" Delegates brought greetings from the Women's Mutual Help Society (the oldest women's organisation in Russia), the Society for Equal Rights, the Society of Jewish Women, the Association of Lithuanian, Lettish, and Mohammedan Women, from the Association of Women Dentists, Jurists, Social Democrat Workers, the Society of Women Artists, of Women Architects, and from many other associations.

" Then followed reports from the Petrograd League of Equal Rights, Women Industrial Workers, women in various trades. A report was also read referring to women's work in various branches of local government.

" All reports touched upon the share taken by women in the political work of the present moment. Delegates from the various towns reported upon the particular kind of activities shown by women in each district."—*" International Women's Suffrage News."*

UNITED STATES.—Literacy Tests for Immigrants.—" The United States now imposes a test of literacy on all immigrants They are not admitted, unless they are able to read their own language. Now to provide a test in certain languages would be easy; but it is essential for such a test that it should be applicable with equal fairness in every language. The American Department of Labour has discovered the only satisfactory test in the one book which exists in all languages. As it officially explains: ' This is not because the Bible is considered a sacred book by many people, but because it is now the only book in virtually every tongue. Translations of the Bible were made by eminent scholars, and what is more to the point, the translations were done by men whose purpose it was to put the Bible in such simple and idiomatic expressions in the various foreign languages as would make it possible for the common people of foreign countries to grasp the meaning readily and thoroughly.' Passages from the Bible are placed on cards—a great many simple passages in the languages of the world—each on a separate card and immigration stations are supplied with sets of the cards. Thus the test imposed by the new law can be easily applied."—*" The Bible in the World," July,* 1917.

Y.W.C.A. War Work Council.—The Committee on work in the warring countries of Europe, of which Mrs. James Cushman is chairman, appointed by the National Board, is being developed into a war work council which will be responsible not only for the work abroad, but for whatever emergency work is done by the National Board in this country. Since it will be necessary to continue the regular work of the National Board it has been thought wise, for this emergency work, to add to the committee women outside of our movement who are interested in the programme, and who can make a real contribution. In addition to the resident members on the committee there will be non-resident members from the various fields and from local Associations adjacent to mobilization camps.

The general programme will include work in communities near military camps, in places where there are unnatural employment conditions, and in places where mobilization is going on. In order to carry out this programme, it will be necessary to add certain specialists to the staff of the headquarters field work department; to secure many new secretaries; to provide a plan for short term training; to provide the necessary machinery in the field

work department for this additional work; and to secure funds. All departments will co-operate with this war work council and with the field work department in the programme.

The **National Student Department** is making every effort to meet the war situation in the colleges.

"In addition to printed matter giving full suggestions as to relating this summer's Eight Week Clubs and International Friendship Clubs to the present situation, a long letter has been sent by Miss Condé, senior student secretary, to be read aloud at the largest possible meeting of each student Association. The student Associations were counselled to do the following:

1 To refuse the temptation to cut down work—rather to face the necessity of doubling it.

2. To send their ablest student leaders to the summer conferences where intercollegiate discussion will be of greater importance than ever before.

3. To consider in planning next year's meeting, an adequate presentation of the timely programme of our Thrift and Efficiency Commission.

4. To make a special study of student employment, and arrange for vocational conferences.

5. To lay tremendous emphasis on a Christian control of social and personal ethics in the forthcoming days of relaxed standards of all kinds. The dangers of impetuous engagements and marriages is specifically spoken of.

6. To be Christian in attitude towards all students of foreign parentage.

"As regards emergency work:

1. In general, not to let emergency work run ahead of actual needs or lessen standing obligations.

2. To co-operate with the Red Cross plans for special classes in the colleges, in First Aid, etc.

3. To educate our members as to the danger of relaxed or unwise labour legislation regarding women and children.

4. To join city and county members in the Patriotic League of the Young Women's Christian Association.

"'The coming year,' the letter concludes, 'will bring the biggest chances to the Association to carry on not only its usual work but to meet the unusual needs of girls and women. All this will require trained workers. Committee and cabinet experience will fit us for much larger opportunities. Let us be faithful in that which is least, in order that we may be entrusted with greater service.'"—*"Association Monthly," June,* 1917.

Patriotic League in the United States.—The following is the pledge of the League recently formed by the Association with a view to guiding into wise channels the newly aroused patriotism of its members and other girls. A small badge is supplied to be worn by those who join the League:

"Realising my nation's need I will express my patriotism by doing to the best of my ability whatever work I have to do. I will be dignified, thoughtful of the welfare of others, including women of other nations, careful to keep such standards of living as shall make me a good citizen. I will render whatever concrete service I can at this time to my country."

TURKEY.—"From some place in Turkey, Miss Frances Gage (Y.W.C.A. Travelling Secretary in the Turkish Empire) writes that she and Miss Willard are well and safe. She reports living in a building connected with the largest of the Girls' School Buildings.

"The school-girls—fifty-five in all—sew three hours each day for soldiers in hospitals, believing that they should give some service to the country. One thousand pieces, new and mended articles, are turned over

to the hospitals each week. A kindergarten and primary school registers seventy-five pupils. The city women are helped through relief work supplied to them in their homes; they spin wool and make stockings; weave wool and cotton cloth; make lace and embroidery. The stockings are given to the hospitals—1,100 completed the day of writing. Living conditions are hard in the city and food is high. A pair of shoes costs twenty dollars, and native things in proportion. 4,000 sick soldiers are in the city, 2,000 on the premises near Miss Gage. There has been every kind of contagious disease, but Miss Gage and her friends have escaped the same."—"*Association Monthly*," *June*, 1917.

CHINA.—Tientsin.—The "Rainbow Club" for Juniors.—"The new club work for juniors now in vogue in the United States has been taken up by the junior members with much enthusiasm. The club is made up of several groups of girls from ten to sixteen years. They come most regularly to their weekly meetings and are all working eagerly towards the winning of honour points. Last week, during Miss Mayhew's visit, the club held an open meeting to which a great many of their friends were invited. About three hundred students were present, and were made acquainted with the items of the club."—"*News Items*," *April*, 1917.

JAPAN.—Emigration from Japan.—"With the rapidly increasing population in Japan, the question for an outlet for surplus population is a serious one, calling for serious consideration.

"The latest investigations of the Foreign Office show that there are 542,686 Japanese residing in foreign countries, of whom 205,419 are women. Compared with the previous year, this is an increase of 183,976.

"China, 300,446.
America and Canada, 175,221.
South America, 25,889.
India and the South Seas, 18,195.
Australia, 5,282.
Russian Coast, 4,550.
Europe, 990.

"The attitude of the Government is especially favourable towards emigration to the Hokkaido, Korea, and Manchuria.

"At present Brazil and South America offer an attractive field, but the distance from Japan and the expense of travel are serious difficulties. Doubtless the eyes of some are turning longingly towards the Philippines, where the uncertain attitude of the United States makes the future of these Islands extremely doubtful. Should American influence be withdrawn and Chinese immigration cease to receive Government support, there would be undoubtedly opportunities for Japanese immigration. It largely depends upon the attitude of the American Government."—*From "The Christian Movement in Japan*: 1916."

"A very large percentage of the Japanese girls who go to America from Japan come from *Hiroshima*, and in connection with the article on '*Japanese Immigrants in the United States*' in this number of the *Quarterly*, it is therefore of special interest to hear that Michi Kawai visited that part of the country from February 6th to March 5th. Miss Bennett, Secretary for the Women's Council of the Methodist Church South, had returned to America after a tour of China, Chosen, and Japan, and she was so anxious that Miss Kawai should make this tour that she offered 100 yen. towards the expenses involved.

"Miss Kawai and Miss Gaines travelled through the province with the introduction of the Governor and under the care of a semi-Government Association called *Imin* or Colony Association. Mr Utaka Akagi, who studied at the University of Wisconsin, is at the head of this, and he, with his assistant, Mr. Nagai, alternately took them about and introduced them to the communities where they had meetings. Mr. Akagi notified county officers and police courts telling that they were coming on such a

date to hold meetings concerning things in America. In some places the police went from house to house almost compelling people to come. Some of the meetings were well attended; others not. Usually the school buildings were used for the purpose, but once a temple and once a theatre was used. Except in one or two cases they had mixed audiences, the majority men. Often many children were present.

"Miss Kawai spoke along the following lines:—

How America was founded by God-fearing people.
Their Christian standard of living even though they do not use the word *Christian*.
American family ideas and the education of children.
What the American public despises and likes.
Why Japanese labourers are not welcome abroad apart from the labour standpoint.
What queer impressions picture brides give to the American public.
Marriage and divorce. Japanese weaknesses at home and abroad.
Our education. Ways of understanding each other.
What American people are doing for Japanese.
What we are doing for people going abroad.

"Almost everywhere Miss Kawai was asked not to mention Christianity in her talks. In introducing her they took out of her title the word *Christian* and called her *Secretary of the Japanese Women's Association, or Secretary of the International Women's Association*. Only in one place free speech was allowed. Here the meeting was under the care of a village master ('Soucho'), who has been a friend of Miss Gaines for many years. He is a very progressive man, and has had a public building made for all kinds of lectures. The night of the full moon there is a workmen's meeting, with talks on health, hygiene, economy, and morals. As a result, for the last eight or nine years they have not used the hospital building for contagious diseases, and the police have plenty of leisure.

"Miss Gaines writes us that she feels that these meetings have called attention to Miss Kawai and to Christian women, and that if Miss Kawai could go again in the autumn under private auspices she might have a series of evangelistic meetings with many definite results."—"*The Young Women of Japan*," *April*, 1917.

Attitude of the Japanese Government towards Christians.—"In connection with the Coronation of the Emperor Yosh Hito, ... the enlightened and unprejudiced attitude of the Government was evidenced in the rather remarkable recognition of the life and work of Christian subjects. The award of posthumous honours is not an infrequent form of recognition in Japan. At this time, however, such honours were for the first time awarded to Christians These were Joseph Niijima and Kakewa Yamamoto, the founders of the Doshisha University.

"It is remarkable that among the 14 persons who received decorations for honourable service to the State, several were well-known Christians, while as far as we know none were conspicuous as Buddhist teachers or leaders, e.g., Colonel Yamamuro, head of the Salvation Army; Mr Tomioka, the founder of the Home School or Reformatory; Dr Motoda, a leading Episcopal educationalist; Dr. Ibuka, President of the Doshisha; the Hon. S. Ebara, for many years a well-known Christian educationalist and member of the Diet; Mr Morimura, the wealthy retired merchant, who has been most active in the Evangelistic Campaign, and has preached Christianity from one end of the country to the other, was honoured with a Baronetcy."

Honours for Women.—"The recognition of women and their work was peculiarly gratifying. Among these were Mrs Yajima and Miss Tsuda, the former the President of the W.C.T.U., and for many years well known as one of the foremost women in the country in her interest in female education and social and temperance movements. She was for 17 years the head of the Joshi Gakuin in Tokyo. Miss Tsuda is well known in Japan and abroad as a leading woman educationalist and head of the large private girls' school established by herself."—*From "The Christian Movement in Japan*: 1916."

Increase of Suicide in Japan.—"The subject of suicide continues to occupy much attention of students of Japan. Abundant statistics are provided, but of their accuracy there is some doubt. According to the available records, it would appear that the rate of suicide has increased from 188 per million in 1901 to 243 per million in 1913. Denmark is the only European State which seems to furnish a more unfortunate record in this respect than Japan. The most remarkable increase appears to be among young men of 15 to 20. There is also noted a very large increase among both sexes from the age of 20 to 30.

"The predominant cause assigned is agnosticism, which may, perhaps, be more accurately defined as philosophical pessimism. It may be noted in this connection that recently a Japanese convert to Mohammedanism has strongly urged the propagation of that faith in Japan on the ground that Islam so thoroughly condemns suicide among its converts.

"The Salvation Army has done very commendable service in trying to dissuade intending suicides and to help them in their distress. Their conclusion is that more than 55 per cent. of such cases are due to financial embarrassment and difficulties. The steady increase of suicide is sufficient to draw attention to a careful study of causes and means for prevention."—*From "The Christian Movement in Japan*: 1916."

JAPAN.—Factory Girls in Shimada.—"The children's work carried on by Mr. Mori at Shimada has been continued and a new work for factory girls begun. Mr. Mori is in charge of a cotton-spinning mill (the first to have been established in Japan), with about 100 women and ten or fifteen men working in it. Since December we have begun a regular course of Mission meetings in the factory hall. On Thursdays the factory gives the women twenty minutes longer for their mid-day rest hour, and they are assembled in a large upstairs 'reception-room' for hymn-singing and Bible instruction, the factory (which is privately owned) providing a New Testament for each woman. This new development of the work in Shimada is due partly to a clause in the preamble of the new Japanese Factory Law, which urges managers and owners of factories to give opportunities for moral instruction to all their workers. Mr. Mori, being a Christian manager, knows that instruction in the Gospel is by far the best kind of 'moral instruction' he can provide for those under him."—*"The Mission Field"* (*S.P.G.*), *July*, 1917.

SWEDEN.—Women as Rectors of Seminaries.—The Riksdag has accepted the Government's proposition enabling women to be promoted to the post of Rector of the Seminaries for women teachers in elementary schools."—*"International Women's Suffrage News."*

GERMANY.—War Work of the Y.W.C.A.—"Among the many duties which the years of war have called forth in Christian work amongst the young people, two have lately been specially entrusted to the Y.W.C.A. One is to care for the young women who are working in the war zone. Large numbers are being employed in Belgium and Poland on the railways and in the post offices. It is true that the authorities have made provision for them in many ways, but much remains to be done to strengthen them to meet the dangers by which they are surrounded. So Y.W.C.A. workers have been appointed to arrange for religious work amongst them.

"The other is work amongst the women employed on the railways in Germany itself, of whom an increasing number are working as booking clerks, guards and even engine drivers. These places are eagerly sought after, as the pay is good and travelling is interesting, at any rate in the beginning. But this somewhat nomadic life has its special dangers. The directors have arranged rooms for the use of the women, but they do not seem to care to make use of them. The young 'officials' prefer instead to make extra journeys in the company of the male employés. It is there-

fore of great importance that those who take an interest in young people shall endeavour to get into touch with them and help them in every possible way. The Y.W.C.A. has through its 'Railway Mission' arranged pleasant rest rooms for them and visits them in their free hours, investigates the kind of lodgings they live in, and shows them friendship in many ways.

BELGIUM.—In a private letter to a member of the National Committee of Sweden, a Belgian member who attended the World's Conference writes: "We have much work in these times of sorrow and depression. Our Y.W.C.A. meetings are still being held, as well as our Bible Classes. Our deepest wish is that peace may soon come. The days in Stockholm are a bright spot in my memory."

FINLAND.—"The Young Women's Christian Association of Finland has planned several meetings for the summer. The regular yearly Conference in Ekenas, June 15-18, some meetings at girls' schools, one Swedish and one Finnish, and a series for Y.W.C.A. workers. The Association is sending out two new missionaries to S.-W. Africa, in conjunction with the Finnish Missionary Society. The question has been raised of sending a Y.W.C.A. secretary to one of the non-Christian countries, and was to be discussed at the June Conference."—"*Sveriges K.F.U.K.*," *June*, 1917.

SWITZERLAND.—Women's Work.—"In preparation for social work Zurich and Bale lead the way. The training includes instruction in economics, education, poor relief, legislation, and combines theory and practical work.

"Women's 'voluntary-service year' is being tried in Bale by three volunteers. The object of this year, which is so much discussed as a possible equivalent to men's military service, is to train girls in work of public utility, to 'enable the students to understand the needs of the times, and to prepare a personnel suitable for welfare work.' Physical training becomes more and more valued by women and girls, and the girl-scout movement has many branches and supporters. . . .

"The societies, both Catholic and Protestant, of 'amies des jeunes filles" have taken up the important question of the young girl and the proper provision for her leisure, which is such a decisive factor in life. Summer holidays and Sunday excursions and meetings are arranged for shop-girls, servants, factory girls, etc. The modern outlook is again shown in the provision recommended for girls who have gone astray, for whom rural colonies are planned, with varied outdoor employments. . . .

"Women police assistants have been appointed in Lausanne, Neuchatel, and Geneva. In the two former cases they are appointed and paid by the town; in the latter case she is employed by Women's Societies, but receives a subvention of 1,000 francs from the Department of Justice, and children's cases are officially referred to her. . . ."—"*The International Woman Suffrage News*," *April* 1, 1917.

WEST AFRICA.—Association Work at Onitsha.—"The work at Onitsha is now being carried on by a native Christian woman, Mrs. Ame, who has helped in the work for some time. Her history is an interesting one. Born probably in Northern Nigeria, as a girl she was sold as a slave and brought to Asaba, where she was redeemed and subsequently taken care of and taught Christianity, being a house girl with the missionaries for some years. Then she married—her husband died, and she had to support herself by sewing. Last September she offered to move into the Y.W.C.A. premises, and give her time to Y.W. work, as an honorary worker. She is able to continue her sewing, and does good work in training girls. She has a Bible class for the girls in Onitsha on Sunday afternoons, which is well attended, and once a month the members from the other towns all unite, and they go out preaching in the open air in different towns.

" A united meeting was held at the beginning of the year, when members came from Obusi (5 miles), Oba (9 miles), and Asaba (across the river), and we had some refreshment for them after the meeting.

" This year there are 7 members, and several younger girls attend the weekly meetings on Wednesdays for sewing, and a Bible talk, and hope to join as members when they are old enough. At this meeting the members come in from Obusi, Oba and Asabam, and our average attendance is about 40. The girls from Ogidi go to a class conducted by the schoolmaster's wife. The girls have no opportunity of learning sewing in their own towns, and at present it is not taught in our day schools. Many of the girls when they first come scarcely know how to hold a needle, but they are anxious to learn and quickly make progress. At first they learn to sew on old pieces of cloth, which are useful for school dusters, then they make patchwork, which is joined up for book bags, cushion covers or table cloths. Later they are taught how to make undergarments and short blouses for themselves, and lastly overalls and dresses. When they can sew properly they are allowed to learn the sewing machine.

" One of the old members, who married a year ago and now lives many miles away in Northern Nigeria, wrote to ask for tidings as to how the work of ' our dear Association ' was progressing, saying that she and her husband never forget to pray for us."—*Extracts from a letter from the President of the Y.W.C.A.*

INDIA.—M.S.U.W. Student Conference.—" The Annual Student Conference for Bombay women students, arranged by the Missionary Settlement for University Women, was held on March 8 and 9, at the University Settlement, Girgaum. The session began each morning with intercession for the war, led by Miss Withers and Mrs. McKenzie. Then followed addresses on ' Christ as Saviour ' and ' Christ as Friend ' by Miss Moinet. The rest of the morning was given up to considering questions relating to the war. Miss Gedge spoke on ' The effect of the war on the character of women,' and in the discussion afterwards the feeling seemed to be that we all might do something more than we are doing to help our Empire at this time. On the second day Miss Evans told of the work which the students of her old College in England (Royal Holloway College) were doing, ranging from their enterprise in earning money by making each other's beds, to skilled work as professors in agriculture. Both afternoons we met together out of doors. On Tuesday Mrs. Millard most kindly invited us to her beautiful garden on Malabar Hill, and then Mrs. Slater gave us an inspiring account of the beginnings of women's medical work in Bombay. On Friday we had tea on Government House sands, and listened to the band which Lord and Lady Willingdon had most kindly arranged should play for us. The time passed very quickly in playing games, swinging and paddling. The conference closed with a short devotional address on Saturday afternoon.

" The meetings on the whole were well attended. About 30 came to the morning and 50 to the afternoon meetings. We were glad to welcome some of the older girls from Queen Mary's School, in addition to the students from the Colleges."—*" Woman's Outlook in India," May,* 1917.

BOMBAY.—" In Bombay the course of lectures given in Marathi to the Municipal teachers has been a constant source of inspiration. The enthusiasm shown by the Hindu Head Mistresses and their faithful attendance and gratitude make us feel that this has been a well-spent effort. The average attendance has been eighty.

" The Rev. N. V. Tilak gave the closing lecture on ' Woman's Place in the World,' and, as all the other lecturers have done, he brought home in a positive way that women cannot find their place apart from Jesus Christ.

" These Hindu teachers are not touched by any Church or Mission, and

many of them for the first time have heard from intelligent Christian leaders the story of Christ and the love of God." *"Woman's Outlook in India," June,* 1917.

Indian Nurses' Guild.—"This Guild was started the end of last year by a weekly social for the nurses at two given centres. The purpose and aims of the socials are to promote fellow-feeling and friendly intercourse among nurses, to provide healthy recreation, to encourage self-reliance, and to develop a spirit of unselfishness and a willingness to co-operate for a common object."—*"Woman's Outlook in India," May,* 1917.

INDIA.—Girls' Work at Katni-Marwara.—"At the Boarding School at **Katni-Marwara** there has been marked progress in the conduct of the girls. The 'Girls' Messenger Service' (equivalent to the 'Girl Guides') started last year, continues its usefulness. The war is teaching our girls many lessons. They are learning to be much more careful and economical in little things, and it is very good for them. We are also trying to do our little bit for the war; we had another concert for the Red Cross this Christmas and raised Rs. 130, and twice a month we have a working party. Our Y.W.C.A. branch is stronger, and has 105 members. They have a weekly prayer meeting and a working party, and are responsible for the Hindu Girls' Sunday School, and this year they have raised at least 100 Rs. for the National Missionary Union. We hope the girls will learn the joy of service while still at school, and continue to work for their Master when they leave. Twelve girls were prepared for confirmation just before going home for the long hot-weather holidays. Three have been married from the Orphanage, and the girls who were trained at Ludhiana have now started work. We have started an old Girls' Guild this year, which will, I hope, be the means of keeping in touch with those who leave. I sent a letter to most of our old girls, and have been greatly encouraged by their answers; many of them seem to be leading useful and happy lives."—*"India's Women and China's Daughters," June,* 1917.

Sixth Student Conference in Madras.—"Anybody who has been privileged to take part in a Christian Conference has received a new and richer idea than before, of the meaning of inspiration, unity. This has been our experience in Madras, at our sixth annual Student Conference, at which we have spent four rich days. To begin with, we were more than usually fortunate in being able to hold our Conference in the capacious and attractive buildings of the Women's Christian College, and in having in our fellowship there the Principal, four of the staff, and some thirty of the students. In addition to these, about fifty other students, teachers and school girls came into residence at the college, not only from Madras, but also from Bangalore, Calicut, Nellore and Guntur. In all sixteen schools and colleges were represented.

"From the very first the keynote was good fellowship; there seemed little or none of the constraint with which even the best Conferences are apt to begin. It was particularly noticeable at the first common meals, how well the different delegations had mingled themselves. This meant that from the very beginning the Christian College delegates were doing their work well as hostesses.

"This year we made two new departures; first a division into companies, with a student in charge of each. This division was made according to language—Tamil, Malayan, Telugu and English—in order that the evening prayers, with which each company closed the day, might be held in the vernaculars. The plan worked well, and the company officers were quick to understand their positions, and to undertake its responsibilities.

"The second innovation was to have study groups instead of Bible

classes. Here the only principle of division was between students and school girls, but all alike studied portions of Fosdick's 'The Meaning of Prayer.' The general opinion seemed to be that these groups were enjoyed by the delegates more than any other part of the Conference, and the leaders too, found them full of interest and encouragement.

"Then there were the missionary meetings: three enthralling addresses on the Mass Movement by Mrs. Kerr of the Wesleyan Mission in Nizamabad, who is working in the midst of the movement. It would be difficult to overrate the impression made by Mrs. Kerr's very quiet, simple, straightforward account of the actual work, its beginnings, character, and irresistible appeal. Certainly it bore immediate fruit, for the girls themselves asked, through their company officers, to be allowed to make a collection for Mrs. Kerr's work. They collected in all Rs. 23, as a very practical proof of their interest.

"Our good resolutions were further clinched on the last day of the Conference by a meeting held by Mr. K. T. Paul and Mrs. Apasamy who reminded us of the inestimable debt which women, and India's women in particular, owe to Jesus Christ, and suggested various practical ways in which that debt might be discharged. Some of the practical suggestions made at this meeting were, social and religious work in connection with the churches, visiting, teaching children in both week-day and Sunday schools, reading, writing letters, etc. The girls were urged not to let the gap be widened between them and their uneducated sisters by forgetting their vernaculars. Could they quote their Vernacular Bibles, for instance, if they were speaking to village women? Would they not attempt translation work on a small scale? Who, if not they, were to supply the Christian vernacular literature which was so sorely needed?

"The evening meetings all centred round the thought of 'the life which is life indeed,' the various speakers dealing respectively with the Gift of Life, the Life of Freedom, of Triumph, of Service and of Communion. It was indeed fitting that such a subject should be filling our minds as we passed through the close of Holy Week, to the glad recollections of Easter Tide.

"No less marked than the spirit of fellowship which filled all our play and study hours was the spirit of prayer which breathed through the whole Conference. Each day's meetings began with a short service of intercession, and closed with evening prayers led by the Principal in the college chapel."
—"*Madras Diocesan Magazine*," *May*, 1917.

EDITORIAL REQUEST.

From many parts of the world we hear that "Association and General News" is much appreciated by our readers. Will they not help us at the World's Y.W.C.A. Office as well as further interest the subscribers to the magazine by communicating news? Newspaper cuttings, pamphlets and letters are equally welcome in English, French, German, Italian and Swedish.